

THE
PROCEDURE,
EXTENT,
AND
LIMITS

OF
Human Understanding.

by Dr. A. Brown

ISAIAH lv. 9.

*As the Heavens are higher than the Earth, so
are my Ways higher than your Ways; and
my Thoughts than your Thoughts.*

L O N D O N:

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THE

INTRODUCTION

TO THE

WHOLE DESIGN.

SOME years past a small Treatise was publish'd with this Title, *A Letter in answer to a Book, entitled, Christianity not mysterious; as also to all those who set up for Reason and Evidence, in opposition to Revelation and Mysteries.* It plainly appears to have been written in haste, and with the incorrectness of a youthful and as yet unformed stile; but the Foundation the Author all along proceeds upon, for the confutation of his Adversary; and for laying open the fallacy of mens Arguments against Divine Revelation and our Christian Mysteries, drawn from the Topics of strict Reason, Certainty, and Evidence seems to be solid and just;

B

and

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and indeed the only one upon which such a firm and unshaken Superstructure can be rais'd, as may be Proof against all the Arguments and Objections of Unbelievers.

THAT Letter proceeds intirely upon a Distinction at first laid down between a *Proper* and *Immediate* Idea or Conception of a Thing; such as we have of the things of this world, which are the proper and immediate Objects of our Senses and our Reason; and that Idea or Conception which is *Mediate* only and *Improper*, such as we necessarily form of the things of another world. It is there asserted as a sure and incontestable Truth, that we have no immediate proper Idea at all of God, or any of his Attributes as they are in themselves; or of any thing else in another world: and consequently, that we are under a necessity of conceiving all things supernatural by *Analogy*; that is, by the Mediation and Substitution of those Ideas we have of our selves, and of all other things of Nature.

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THIS Distinction is there affirmed to be absolutely necessary, for the ascertaining and settling the Bounds and Measure of our Knowledge; for shewing the true Limits, and utmost Extent of human Understanding, that we may clearly and distinctly apprehend where mere *Knowledge* ends, and *Faith* begins: where it is they meet again, and inseparably combine together for the enlargement of our Understanding vastly beyond its native sphere; for opening to the Mind a new and immense scene of things otherwise imperceptible; and for a rational well-grounded Assent to such Truths concerning them, as are a solid Foundation for all Religion Natural and Revealed.

THE nature of this *Analogy* the Author explains by a similitude in this following Paragraph.

“ AND thus it is plain, that tho’ we
“ may be said to have Ideas of God and
“ Divine things, yet they are not immediate or proper ones, but a sort of Composition we make up from our Ideas of
B 2 “ worldly

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“ worldly Objects ; which at the utmost
 “ amounts to no more than a Type or
 “ Figure, by which something in ano-
 “ ther world is signified, of which we
 “ have no more notion than a blind man
 “ hath of Light. And now that I am
 “ fallen into this Similitude, which seems
 “ well to explain the nature of the thing,
 “ let us pursue it a little ; and suppose,
 “ that to a Man who had never seen or
 “ heard any thing of it, it were to be re-
 “ veal’d that there was such a thing as
 “ Light. This Man as yet hath neither
 “ a Name nor a Notion for it, nor any
 “ Capacity of conceiving what it is in
 “ it self. ’Tis plain therefore God would
 “ not reveal this to him by the name of
 “ Light, a word wholly unknown to
 “ him ; nor by stamping on his Mind
 “ any immediate Idea of the thing it
 “ self : for then it were utterly impos-
 “ sible for him to communicate this Re-
 “ velation to others as blind as himself ;
 “ since nothing but the same Almighty
 “ Impression cou’d do that ; so that this
 “ Revelation must be made by Words
 “ and

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“ and Notions which are already in him.
 “ And accordingly when he is told, that
 “ it is a thing which can diffuse it self in
 “ an instant many thousands of miles
 “ round; and enable him to know in
 “ a moment in what Order all things lay
 “ at a great distance from him, and
 “ what Proportion they bore one to ano-
 “ ther; nay, that it could make him
 “ know where the Heavens lay; and
 “ that by the help of this he shou’d there
 “ discern at once, a vast and almost in-
 “ finite number of very pleasant Bodies;
 “ and, in short, that without the help
 “ of his Stick or his Hand he shou’d
 “ know every thing that lay before him:
 “ After all, ’tis plain this Man wou’d
 “ form to himself an Idea of Light from
 “ his Touch; he wou’d think it very
 “ like Feeling, and perhaps call it by
 “ that name; because this was the best
 “ way he had of distinguishing one
 “ thing from another; and therefore
 “ wou’d conclude, that those Bodies he
 “ heard of must needs be wondrous soft
 “ and smooth. Just thus do we con-
B 3
“ ceive

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“ ceive the things of another World ; so
“ that we may rack our Invention, and
“ turn and wind all those Ideas we have
“ into ten thousand different shapes, and
“ yet never make up any true likeness
“ or similitude of the *Real* Nature of
“ those Objects of another World.

FROM hence the Author proceeds to the application of this Distinction to the Points in controversy between him and that famed Unbeliever he had to deal with ; and particularly to the explaining the true manner of our conceiving the Mysteries of Christianity, and that of the ever blessed Trinity in particular.

Now tho' the proceeding upon this foot of *Analogy* may seem something strange and new, yet it is as old as the earliest Fathers of the Church ; who did not indeed expressly lay down this Distinction, and pursue it Logically thro' all the particulars of our knowledge human and divine ; or apply it to the exact stating the Limits and Extent of human understanding in general. But however the sum and substance of all their Answers

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swers to the Arguments and Objections of Heretics and Unbelievers might be resolved into this, *That the true and real Nature of God and his Attributes, and of all things in another World were utterly incomprehensible and ineffable ; and consequently that all mens Reasonings from the Real Nature of things in this world, to the Real true state and condition of things Supernatural, were precarious and inconclusive.*

IT is now upwards of twenty-five years since that Treatise was published ; and considering it underwent several Editions ; that it met with the approbation of some men of greatest note, and highest station in the Church ; and never was answered any otherwise than by some personal Reflections in a Pamphlet against the Author ; but chiefly considering of what universal use and application the above-mentioned Distinction is in all our Controversies with Arians, and Socinians, and Deists ; how necessary it is for reducing all matters in debate between them and us, to a Point under

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every head, so that they may admit of a clear and easy solution. It cannot be sufficiently admired, that in this interval (wherein so much hath been written on all sides concerning Revelation and Mystery, and the Doctrine of the Holy Trinity) the many pious and learned Defenders of our Faith have either intirely declined proceeding upon the foundation there laid ; or have given only some general, short, and imperfect Hints of this Analogy. Infomuch that our Adversaries have not yet found themselves under a necessity of joining issue upon that foot ; and consequently obliged either flatly to deny and disprove our Conceptions of God, and his Attributes, and of all things in another World to be Analogous ; or to acknowledge that all their Inferences and Conclusions drawn from the Nature of Man and Things material, to the *Real* internal Nature of God and Things supernatural, are false and deceitful.

BUT our wonder will cease, when we consider the no small difficulty of applying

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plying this Distinction between proper and improper Ideas to the Mysteries of Christianity; and to the several difficulties and objections which have been raised concerning them, even after it is allowed and thoroughly digested; besides the great danger of pursuing it thro' all the instances which will every where occur: For without a judicious and cautious application of *Analogy*, men will be apt to mistake it for pure *Metaphor*, and by that means resolve all Religion into nothing more than mere Figure and Allusion.

THAT which makes the Danger of insisting upon this manner of conceiving God and his Attributes by Analogy yet greater, is the general prevailing prejudice against it, from the express Declarations of some late Writers of great note; who have rejected utterly, and even exploded it by such positive Assertions as these, which will be thoroughly considered in their due place. *If the Reasons of Just and Good are the same in respect of God and Man; then must the Actions proceeding*

ing from them be of the same Kind. Again, If the moral Attributes in God were not the same in Kind with those in Man, we cou'd have no knowledge at all of them; nor cou'd we reason at all about them. And again, It is foolish for any man to pretend, that he cannot know what Goodness, and Justice, and Truth in God are; for on that supposition God would be an unintelligible Being; and Religion, which consists in the Imitation of Him, wou'd be utterly lost. Again, That Cogitation or Thought, Self-motion, Free-will, and Reflection which is implied in Self-consciousness, are in God Almighty the same in Kind [with what they are in us] tho' infinitely superior in Degree, is as demonstrable as either his Existence, or any other of either his moral or natural Attributes; these being primary Attributes common to all Intelligences. Others argue strenuously against this Analogy from that very Topic in the other extreme which makes it absolutely necessary, namely, the Infinite Nature of God; by saying, There can
be

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be no Proportion or Similitude between Finite and Infinite, and consequently no Analogy. The weight and authority of these great Writers hath probably deterred others from publicly attempting any thing this way ; otherwise than by some general Hints, pursued perhaps only thro' one or two Paragraphs ; and hath occasioned their running rather into any other way of accounting for the manner of our conceiving God and Things immaterial ; such as by the common Deduction of Reason ; by their Effects only ; by the Relation they bear to us ; or by Intellectual Ideas, and Metaphysical Abstractions.

ABOUT ten years after that Letter had appeared in Print, an eminent and truly learned Prelate ventured (in a Sermon preached and published in 1709) to shew the *Consistency of Predestination and Foreknowledge with the Freedom of Man's Will*, upon the same foundation of Analogy (as his Grace intended) upon which the Letter had proceeded for the defence of our Christian Mysteries ; which is the only Discourse upon
that

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that foot deserving the Reader's, particular notice. In that Sermon his Grace very justly and truly asserts, with the Author of the Letter, *That we have no direct or proper Notion or Conception of God and his Attributes, or of any other Things of another World ; That they are all described and spoke of in the language of Revelation by way of Analogy and Accommodation to our capacities ; That we want faculties to discern them ; That the Words and Names by which we express them are not to be taken literally.* He observes, *that our Conceptions of God and his Attributes, as far as they can go, may be said to correspond to the Wisdom, Goodness, Holiness, Justice, Will, and Foreknowledge of God.* And hath this excellent Paragraph to that purpose, which I shall here transcribe, only leaving out a few words, which have given an handle for exception.

“ IF we wou'd speak the truth, those
 “ Powers, Properties, and Operations,
 “ the names of which we transfer to
 “ God, are but faint Shadows and Re-
 semblances

“ semblances of the Divine Attributes.
 “ Whereas his Attributes are the Ori-
 “ ginals, the true real Things; of a
 “ nature so infinitely superior, and dif-
 “ ferent from any thing we discern in
 “ his Creatures, or that can be concei-
 “ ved by finite Understandings, that we
 “ can’t with reason pretend to make any
 “ other Deductions, from the Nature of
 “ one to that of the others, than those
 “ he hath allowed us to make; or ex-
 “ tend the Parallel any farther than that
 “ very Instance which the Resemblance
 “ was designed to teach us.

THO’ his Grace thus rightly lays down
 Analogy for the foundation of his Dis-
 course; yet for want of having through-
 ly weighed and digested it, and by word-
 ing himself incautiously, he seems in-
 tirely to destroy the nature of it; inso-
 much that whilst he rejects the strict
Propriety of our Conceptions and Words,
 on the one hand; he appears to his An-
 tagonists to run into an extreme even
 below *Metaphor*, on the other. His
 greatest mistake is, that thro’ his Dis-
 course

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course he supposes the Members and Actions of an human Body, which we attribute to God in a pure Metaphor, to be equally upon the same foot of Analogy with the *Passions* of an human Soul, which are attributed to him in a lower and more imperfect degree of Analogy ; and even with the *Operations* and Perfections of the pure Mind or *Intellect*, which are attributed to him in a yet higher and more complete degree. In pursuance of this oversight, he expressly asserts Love, and Anger, Wisdom, and Goodness, and Knowledge, and Foreknowledge, and all the other Divine Attributes to be spoke of God as improperly as *Eyes* or *Ears* ; That there is no more likeness between these things in the Divine Nature and in ours, than there is between our *Hand* and God's *Power* ; and that they are not to be taken in the same Sense. *That because we do not know what his Faculties are in themselves, we give them the names of those Powers that we find wou'd be necessary to us in order to produce such Effects,*

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Effects, (as we observe in the world) and call them *Wisdom, Understanding, Foreknowledge, &c.* Because he hath all the *Advantages* these Powers or *Faculties* can give him if he had them. And again, *That he acts as if he had them. That we speak of him as if he had the like; as if there were some such things in God; and because we must resemble him to something we do know and are acquainted with.*

AGREEABLY to this incautious and indistinct manner of treating a Subject curious and difficult, he hath unwarily drop'd some such shocking Expressions as these, *The best Representations we can make of God are infinitely short of TRUTH.* Which God forbid, in the Sense his Adversaries take it; for then all our Reasonings concerning him wou'd be groundless and false: But the Saying is evidently true in a favourable and qualified sense and meaning; namely, that they are infinitely short of the real, true, internal Nature of God as he is in himself. Again, *That they are Em-*
blems

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blems indeed and Parabolical Figures of the Divine Attributes, which they are design'd to signify ; as if they were Signs or Figures of our own, altogether precarious and arbitrary ; and without any real and true foundation of Analogy between them in the Nature of either God or Man ; and accordingly he unhappily describes the Knowledge we have of God and his Attributes by the Notion we form of a strange Country by a Map, which is only Paper and Ink, Strokes and Lines.

NOTWITHSTANDING the main scope and design of his Grace's Sermon is just ; and that by any candid Reader he must be however allowed to suppose that Goodness, and Mercy, and Justice, and Wisdom, and Knowledge do express some real Perfections in God *Answerable and Correspondent* (as he himself expresseth it) to what they signify in human Nature : And notwithstanding that the foundation of Analogy, upon which he builds, (if rightly explained and duly applied,) is solid and firm ; yet his
Anta-

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Antagonists overlook all this, and lay the whole stress of their Answers upon those Errors he hath committed in the Superstructure. They take advantage only of his mistaken way of treating the Subject, and inadvertent manner of expressing himself. They do not answer him, by directly shewing the Foundation of Analogy upon which he argues to be false and groundless; and that our Ideas and Conceptions of God and his Attributes, obscure and imperfect as they are, must be however direct and immediate; and our Words as literal and proper in that case, as when we apply them to Things natural and human. No, they have not attempted this; but they do most injuriously represent his Grace's Opinion and Doctrine to be, That those Operations and Perfections of a human Mind, which we attribute to God, do signify nothing true and real in the Divine Nature: Whereas that great Prelate in some places expressly asserts the contrary, that they signify *more valuable Perfections and infinitely superior*

C

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rior to what they are in us ; and again, that his *Attributes are the Originals and true real Things*. And his Opposers take this for granted ; that if those Attributes are in any sence *Analogous*, they can mean nothing true and *real* in the Divine Nature.

FROM thence they draw many formidable consequences, all which must be allowed to be true, upon those false suppositions of their own. As, that his Grace's Principle of Analogy, which is call'd a *Paradox*, renders the Gospel *Patchwork* ; and all the Divine *Attributes*, together with all the great *Doctrines of Christianity* insignificant, useless, and precarious ; and that thereby all *Virtue and moral Practice* falls to the ground. That by it his Grace hath banish'd Truth quite out of the world ; and that it is all lost by his unexampled Theology. That by this the Scriptures are represented obscure, ambiguous, dark, perplexed, entangled ; and contradictions rais'd in the Divine Nature and Attributes. That it makes way for all the er-

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erroneous Suggestions of Enthusiastick Spirits; for subverting all Christianity; for sapping its Foundations; and that it turns all its Doctrines into Banter, Ridicule, and Contradiction. That upon his Principle of Analogy, they are all groundless, wild, and erroneous Notions; Dreams, Whimsies, Improproprieties, calculated for people's Fancies; mere Fictions, Chimeras, and chimerical Conceits, and Compliances with false Images in the heads of the Vulgar. That his Grace hath outdone the Rehearser, who in effect impiously says, St. Paul and the other Apostles confound all with their improper way of talking; that his Sermon hath done a great deal of Hurt and Disservice to the Church of Christ; That a man might as well have performed what his Grace hath done by the subterraneous World, by the Philosopher's Stone, by Magic, and occult Qualities; and that upon his Principle Ministers are not to trouble themselves, whether the Doctrine they preach be true or false.

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OUT of a Pamphlet, the Author of which stiles himself *a Profelyte to plain Dealing*, I have collected these few from many such like expressions of a feverish burning Zeal, and not *according to knowledge* for the Doctrines of the Gospel; which are all however safe upon his Grace's main Principle rightly understood and candidly interpreted.

ANOTHER anonymous and much closer Antagonist, who writes with less shew of Zeal indeed for the Cause of Christianity, but with better colour of Reason; is no less severe and injurious in his Censures of the main Principle upon which his Grace proceeds. He asserts with an air of great Positiveness, that upon his Principle, *God is a Being without Wisdom, Goodness, Justice, and Mercy, Knowledge and Holiness. That all the moral and natural Attributes of God are indefensible. That all the Arguments for God's Government of the World; and for rewarding and punishing Men in a future State, which are drawn from the Divine Attributes taken*

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in a strict and literal Sense, are given up; and that we can never from thence infer any Obligation to Duty. That thus it is a Matter of no great consequence, what Notions Men have of God. That by consequence from his Principles God must be without Distinction of Persons, as well as without Parts and Passions; and that his Grace hath given up the Cause to the Unitarians. That his Grace owns, that God is neither Good nor Wise; and that according to him, the Scripture Text, Be ye holy as I am holy, is as unintelligible, as Be ye holy as I am Rabba. That if his Grace meant to make all our Notions of God pass for Riddles in Divinity not to be understood, little Credit will be gain'd by it to Religion. That thus the Unity of God would be only something AS GOOD as but one God. The Author asks, How can Men know God's Will, when he hath no Will? And, How can we imitate the Holiness of God, unless it be of the same nature with that Quality in us? And again, Whither will Matters run? Whither indeed!

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deed! when one may not so much as say, God knows whither. And he makes this Remark upon the whole, That the World had been as wise and as quiet, if their ordinary Notions of God's Attributes had never been disturbed.

I HAVE troubled the Reader with these empty Outcries and Sarcasms here, in order to prevent this loose and unreasoning way of speaking upon this Subject for the future; and that I may prevail upon those Authors to think the Matter over again in cool Blood: And to consider, that they are the very Men who are justly liable and obnoxious to all those hard Speeches and frightful Imputations of sapping and subverting Christianity, which they so wrongfully charge upon the great and learned Prelate. Because they all along so strenuously maintain, *That if the Doctrines of the Gospel, God, and his Attributes, are by us conceived Analogically, there can be nothing of Truth and Reality in them. And that upon the Supposition of such Analogy, we could have no Knowledge at all*
of

of them, but what is purely Figurative and Metaphorical. Two of the most desperate and universal pernicious Positions, that were ever openly and publicly maintain'd; being by direct and immediate consequence utterly destructive of all Religion Natural and Revealed: And which, if they were true, wou'd support and confirm all the Arguments of Arians, Socinians, and Deists against the Christian Revelation and Mysteries. To convince them effectually that they are fundamentally wrong, let them but single out any one Idea or Conception, together with the Word by which we express it; and revolve it in their mind, and try whether they can transfer it to the Divine Being and the Things of another World, in the same strict and literal Propriety with which they apply it to Man: And if they find this in fact not practicable, then let them suspend all further Opposition to the Doctrine of Analogy, till the Nature of it is more fully and rightly explained, and the true Use of

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it in Religion shewn ; together with the application of it to the Defence of the Truths and Mysteries of the Gospel ; and to the Confutation of Heresy and Infidelity.

SUCH Objections as have any weight or colour of Reason in them may, God willing, be thoroughly considered hereafter. But by the way, it is convenient to obviate and remove one popular Prejudice against the enlarging upon this Subject of Analogy. What occasion or necessity is there for it at this time, more than ever ? Wou'd not the world have been as wise, and as good, and as holy, if Men's ordinary Notions of God and his Attributes, and of all things else supernatural had never been disturbed ? Yes it wou'd ; and it cannot be sufficiently lamented, that they have been so disturbed. But who are the Disturbers ? The Arians, Socinians, and Deists ; who, by turning all the Words and Language of the Gospel either into mere Figure and Metaphor on one hand, have argued away the whole Substance of our Faith ;

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Faith ; and resolved all Christian Mysteries into nothing : Or by wresting all the Terms and Expressions we have for them to strictly literal and proper Acceptations on the other hand, have from thence charged our Faith of the Gospel and its Mysteries with Inconsistencies, Absurdities, and Contradictions ? Or are they the Disturbers, who undertake to shew, that those Gospel Terms are to be understood neither in a sence purely Figurative and Metaphorical, nor yet in their strict and literal Propriety ; and who by that means lay open the Fallacy of all those men's Reasonings from the Nature of Things known, to the real internal Nature of Things unknown ?

THE design of the Scriptures indeed is, that we should take both the moral and natural Attributes of God, and all things spoke in them of another World so far literally, as to give our Assent to them all as to things true and real, upon the Testimony of God ; without meddling with their Nature as they are in themselves, which is incomprehensible.

But

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But when Men will deviate from that Design, and pervert this common, and familiar, and literal Acceptation, which would fully have answered all the Ends of Religion; and will raise their Objections from thence against the Scriptures themselves, and the Myſteries revealed in them: Then, when the Enemies of Revelation and Myſtery make a bad uſe of it, by miſrepresenting and miſapplying this Analogy; it becomes abſolutely neceſſary for the Orthodox to make a good uſe of it; to explain it truly, and apply it rightly; to diſtinguiſh the Nature of it with greater nicety, and ſhew how it differs from Figure and bare Alluſion.

THE fundamental Doctrine revealed in Scripture, and ever maintained by the Church, but denied by the Arians is, that God is *Truly* a Father; that Chriſt is his *True* and *Genuine* Son, and *Actualy begotten* of the Father in his own *Divine* Nature and Perfections. The Ground of the Arian Scheme is, that the words *Father*, and *Son*, and *Begotten*

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Begotten cannot be understood literally and properly of God; therefore they are to be taken *Improperly* and figuratively; namely, that Christ was *Made* or *Created*, or some way *Produced* by the Will and Power of God; and consequently cou'd not be equal in Nature and Perfections, nor co-eternal with him. From hence they branch out into a large Hypothesis full of Blasphemy against God as a *True* Father; and against Christ as *Truly* a Son, in the received sence of the words as they are commonly applied to God and to Christ. For us to undertake to prove in the other extreme, that those Terms are to be understood *literally* and in their strict *Propriety* of God and Christ, is an impossible task; and thus they will be surely too hard for us in every point of Controversy. But if we take the middle way, and shew those Terms not to be taken in their *First*, and *Strict*, and literal Propriety; nor in a mere and empty *Figure*, but *Analogically* thus: That Christ, in his Divine pre-existent Nature, is as *Truly*, and *Really*,

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aly, and *Actualy* the Son of God in a supernatural incomprehensible manner, begotten in his own Nature and full Perfections, as if he were literally so; and as *Truly* as a human Child is the Son of his Father in the way of Nature; then we bring the Controversy upon the right foot; and they must stumble at every step they take to confute us.

THE Dilemma the Socinians reduce us to, and push us with at every turn is this. All the words of Scripture, in which the Mysteries of Christianity are revealed, are to be understood either *literally* or *metaphorically*. But you must grant, say they to us, that they cannot be taken properly and literally; therefore they are to be taken Metaphorically; and consequently they are all nothing more than mere Figure and bare Allusion: And accordingly they are so full of this, that *Socinus* himself, speaking of the Gospel, hath this saying, *Tota Redemptionis nostræ per Christum Metaphora*. The true Answer to them is, that those words are to be understood
neither

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neither in a strictly proper sence, nor in a sence purely Metaphorical, but Analogically ; in which acceptation they contain and exhibit to us as much Truth and *Reality*, as they do when taken in their most strict and literal Propriety.

THE whole sum and substance of the Deist's and Freethinker's reasoning may be resolved into this. You must grant, say they, that we can neither know nor believe any thing but what we have some Idea of : And you must grant likewise, that the Christian Mysteries are incomprehensible, that is, that we have no Idea at all of them ; therefore we can neither know nor believe them. And pursuant to this, they every where oppose the Certainty and Evidence of Sense and Reason, and the clear and distinct knowledge we have of *Their* proper Objects ; to the Uncertainty, and Obscurity, and Unconceivableness of Revelation and Mystery. Now we are under a necessity of making them both those Concessions thus *Separated* by
them,

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them, and yet their consequence is absolutely false : But if you put them both together, they will make one Position absolutely true ; namely, that Propositions, made up of Terms and Ideas strictly literal and proper ; first understood and apprehended thus literally, and then transferred by Analogy to things Divine and Incomprehensible, do contain and express as much solid and substantial Truth and Reality, as when they are applied only to things corporeal and human.

NAY, the Atheists themselves find their account in laying aside and confounding this Analogy ; for thus they argue. If God is Infinite, no finite human Understanding can have any Knowledge at all of him. It can't know him in the *Whole*, because nothing finite can comprehend Infinity ; nor can it know any *Part* of him, there being no part of Infinity. To which I return the Apostle's Answer, that tho' we can't be said to know any *Part* of him ; yet we are truly said to know him *in part*, as
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we see the reflection of a substance in a looking-glass; that is, by Analogy with those Perfections we observe in our selves, and in the things of Nature; the brightest Mirrour in which we now behold him. But they urge, there can be no *Proportion* or Similitude between *Finite* and *Infinite*, and consequently there can be no Analogy. That there can be no such Proportion or Similitude as there is between finite created Beings is granted; or as there is between any material substance and its Resemblance in the glass: and therefore wherein the *Real Ground* of this Analogy consists, and what the Degrees of it are, is as incomprehensible as the real Nature of God. But it is such an Analogy as he himself hath adapted to our Intellect, and made use of in his Revelations; and therefore we are sure it hath such a foundation in the Nature both of God and Man, as renders our *Moral* Reasonings concerning him and his Attributes solid, and just, and true.

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I MUST not now stay to enlarge upon these things, and shall here only give some account of my Design and Method in the further prosecution of this Subject.

THE great Genius of the last Century, under the head of Revelation and the Mysteries of Religion, observes how God *bath vouchsafed to let himself down to our Capacities ; so unfolding his Mysteries as that they may be best or most aptly perceived by us ; and, as it were, grafting or inoculating his Revelations into those Notions and Conceptions of Reason which are already in us.* After which, he reckons a Treatise of Logic calculated for this very purpose, among his *Desiderata.* *Itaque nobis res salubris videtur & imprimis utilis, si Tractatus instituatursobrius & diligens, qui de usu Rationis humanæ in Theologicis utiliter præcipiat, tanquam Divina quædam Dialectica. Utpote quæ futura sit instar opiate cujusdam medicinæ ; quæ non modo speculationum, quibus schola interdum laborat, inania consopiat ; verum etiam*

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controversiarum Furores, quæ in Ecclesiâ tumultus cient, nonnihil mitiget. Ejusmodi Tractatum inter Desiderata ponimus; & Sophronem, sive de legitimo usu Rationis humanæ in Divinis nominamus.

Now this is the very thing I aim at, and what I endeavour by this first Treatise to perform in some degree. In which I propose rightly to state the whole Extent and Limits of human Understanding; to trace out the several steps and degrees of its Procedure from our first and simple Perception of sensible Objects, thro' the several operations of the pure Intellect upon them, till it grows up to its full Proportion of Nature: And to shew, how all our Conceptions of things supernatural are then *grafted* on it by Analogy; and how from thence it extends it self immensely into all the Branches of Divine and Heavenly Knowledge.

SOME Treatise of this kind I foresaw was necessary to be premised, before I could proceed to the application of this Analogy to any of our Controversies in Religion; because of that strong Preju-

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dice against it, from an opinion that it ultimately resolves all Religion into mere Figure and Allusion, and consequently brings it to nothing ; and because of the many Errors and Prepossessions in the generality of young Students, taken up from false and pernicious Principles in some of our modern Writers of Logic and Metaphysics. In order to obviate and remove these, I was to begin with the first Rudiments of our Knowledge ; to explain the several Properties of those Ideas of Sensation, which are the only Materials the Mind of Man hath to work upon ; to lay open the true nature of *Divine* Analogy, how it differs from *human* Analogy, and how both differ from pure Metaphor : To shew, how we necessarily apply it to the conceiving the Divine Being and his Attributes ; of what universal advantage it is in directing us to the right use of Reason in Religion ; in enabling us to state the true manner of apprehending the Mysteries of Christianity ; and to judge, when it is that our Reasonings upon them are just,

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just, and solid, and clear; and when they are confuted, precarious, and false.

I HOPE the ingenuous Reader will suspend any Indignation and Censure, which may arise from his Zeal for the Truth and Safety of Religion, till he can see the whole Design together in one view. For my Intention is (if God permit) in some of the following Tracts to proceed to our Controversy with such as are *declared* and *professed* Arians, whether ancient or modern. When the way is thus far prepared, I purpose to lay open the deep Dissimulation of all those who have no other colour or pretence to renounce that name and Character, unless it be because they rigorously maintain the rankest of *their* Heretical Opinions not *expressly*; but by *direct, immediate, and necessary* consequence. The consideration of the Socinian *Postulata*, and that gross and complicated Scheme of Heresy deduced from them with much Subtilty and Artifice, I leave to the last.

THE Sabellians began early in the Church to destroy the very Substance

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of Christianity, and give an intire turn to the whole Tenor of the Gospel, and the Reality of our Salvation by the Merits and Mediation of a Saviour: And that, by arguing the words *Father* and *Son* to be purely figurative, and consequently to denote only one and the same Divine Person; and thus they formed their Heresy upon the foot of *Metaphor*.

THE Arians afterwards, tho' they ran into the quite contrary Extreme, yet argued from the very same Topic of Figure and Metaphor; concluding just as the Sabellians did, that *Father* and *Son* were Terms altogether *improper*, and utterly unworthy the Divine Nature in their literal and proper acceptation. But they made a quite contrary use of this; not only to prove them two distinct and different Persons; but to prove the Son to be of a different and subordinate Nature, neither coeternal nor coequal with the Father: and it was by this Artifice, they endeavoured to obviate and invalidate all the Arguments of the Orthodox,

dox, drawn from the real import and true acceptation of those words in the Gospel.

THE Socinians agree with the Arians in allowing Christ to be God in the most elevated sense, and to all intents and purposes that a made or created Person *can* be such ; but that it is still in a figurative only, and not in the same strictly proper acceptation in which it is attributed to the Father. And they differ from them in these two material Points, That whereas the Arians allow Christ a pre-existent, tho' a made or created Nature ; the Socinians will have him originally a mere Man, and not in being till born of the Virgin *Mary*. And secondly, Whereas the Arians, by holding Christ to be God in a Figure only, do intirely take away all the real and truly divine virtue and efficacy of his Merits and whole Mediation for us ; yet they do this by direct and immediate consequence only ; and leave the Mysteries of Christianity in their full force and efficacy with such as do not discern this ne-

cessary consequence. But the Socinians do expressly and professedly turn them all into pure Metaphor, and bare Allusion only to what was enjoined and practised under the legal Dispensation. So that they hold Christ to be a *Figurative* Saviour, a figurative Priest, a figurative Mediator; they resolve his Merits and Satisfaction, with the words *Price, Purchase, Redemption, Washing and Cleansing* of his Blood, all into mere Figure; and in short, turn our whole Christianity into a Metaphorical Religion.

THE Deists and Freethinkers of all ranks and degrees, who build upon their Principles, have but one step farther to go, and do make this Inference, which is obvious and rational upon the Socinian Hypothesis; That if all those things are to be understood in Figure and Metaphor only, then they can have nothing of Reality and solid Truth at the bottom. By the same fatal Delusion with the Socinians, they utterly reject all *Analogy* in Religion as well as *Metaphor*; and therefore set up for the belief of one only
Divine

Divine Person; and for such Principles of Morality as are deduceable only from the Light of Reason, as they imagine, without the help of that Revelation, to which even they themselves owe their best and most exalted Notions of it. They rigorously confine the Understanding within the narrow bounds of *direct* and *immediate* objects of Sense and Reason; and will not suffer the Mind of Man in any one Instance to reach above the strictly literal and immediate acceptation of Words; so as to transfer them and their Ideas Analogically with the least Truth and Reality to things incorporeal, and otherwise inconceivable and ineffable.

THE Progress from thence into speculative Atheism is short and easy. For if all Revealed Religion is to be rejected as merely figurative, and metaphorical; then all Natural Religion is to be likewise rejected; because all the Ideas and Conceptions we can have of God and his Attributes from the light of Reason must be equally figurative and metaphorical; and therefore we have no *Real* true

Knowledge at all of them; and consequently can never prove the Existence of a Being whereof we have no true Conception or Knowledge.

I LOOK upon *Socinianism*, together with the modern *Clandestine Arianism* which is mostly built upon it, to be in all probability the last great Effort of the Devil against Christianity; which will then shine out to the world in its full Lustre and Glory, whenever this thick Cloud is fully removed and dissipated, which he hath interposed to obscure and darken its Rays. Our modern Deists, and Freethinkers, and Atheists of all sorts and sizes are likewise the natural Growth and Offspring of *Socinianism*: They are as so many Heads daily sprouting up from that figurative *Metaphorical Monster*; each of which multiplies by being cut off, and they increase their number by being as daily confuted. Nor can they ever be totally destroyed, till they are all struck off together at one Blow, skilfully levelled at the common Neck from whence they rise; which I am
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persuaded can never be otherwise performed, than by a dexterous application of that true Analogy (which hath a solid Foundation in the Nature of things, and ever carries in it a sure, and certain, and consistent *Parity of Reason*) to all those Arguments and Objections raised against Revelation, from men's blending and confounding it with pure Metaphor, a Creature only of the *Imagination*.

THE absolute necessity of answering the Enemies of Revelation and Mystery upon some other than the common footing, is apparent; not only from the daily increasing number of their Proselytes, but from their boasted Triumphs over the Orthodox; whom they pretend to have greatly distressed and streightened, by reducing them to a necessity of proving all the Scripture Terms, wherein our Christian Mysteries are revealed, to be taken in their strictly literal and proper acceptation. This they plainly discern to be an impossible task to us; and therefore whilst the Champions

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pions for the Cause of God and Religion are labouring and toiling up this Precipice; and ever bend all their force and strength to attack them in that part of their Hypothesis, in which alone they are impregnable; they, from the opposite side, never fail to ply them at every turn with Figure, and Metaphor, and Allusion. From hence it is, that their greatest Advantages are gained; and tho' they can never hope to obtain any intire Victory from thence, yet this serves to raise a Mist before men's eyes; to perplex and darken the whole controversy; and to render every material point of it confused and indistinct, so that it cannot be brought to a certain and determinate Conclusion. All this difficulty and obscurity, as I conceive, may be effectually removed by rightly stating the true nature of that Analogy which runs thro' our Conceptions of Things divine. For then the only Objection left to the Adversaries of Revelation will be; that *Granting* all we contend for, yet
Analogy

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Analogy at best is still but *Figure*; and therefore that by this method of proceeding, we make that very Concession which gives up the Substance and Reality of Mystery. To which the Answer is obvious, That if they will take the word *Figure* in *General*, and in a great latitude, as it is opposed to the strictly *Literal* Propriety of those Scripture Terms, in which our Christian Mysteries are delivered; and must and *will* call them such; there is no danger in a *Word*, so they allow the *Thing*: And will afterwards fairly distinguish between that which is *Purely Figure*, and serves only for a mere Elegance and Ornament of *Speech*; and that which hath as solid a Meaning and as substantial a Ground in the very *Nature* of things, as if it cou'd be express'd in Terms strictly literal and proper.

THIS I apprehend is to be no otherwise performed, than by rightly explaining the Nature of that true and *Necessary* Analogy, which runs thro' all our
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Conceptions and Language of Things divine. And surely there cannot be a better Test, that this is the true Measure and certain Rule in thinking and speaking of things otherwise imperceptible and ineffable, than its being universally applicable to so many different Subjects and Controversies ; and yet never once giving just occasion for a Suspicion of its failing in the Trial : especially if it is all along found consistent with it self under so many various uses ; beginning in our most natural Conceptions of the Attributes of God, and ending in the most sublime Mysteries of Christianity.

My Design in each of the following Tracts is, not to calculate them for an Answer to any particular Book or Author, but to the whole Cause in controversy with Arians and Socinians ; and other Unbelievers who build upon them, and do from their Hypotheses argue against all Revealed Religion, with better colour of Reason, than those Hereticks do against the Truth and Reality
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of our Christian Myſteries. My Purpoſe is to lay a Foundation for anſwering, not only what hath been already offered by them; but what may be advanced upon the like erroneous Principles for the future. In order to which, I am not to expatiate into any great variety of Matters ſubordinate, and of leſs moment; or to apply Arguments or Solutions to each man's peculiar way of Reaſoning: But to make a juſt and impartial Representation of their Doctrine and Principles; to ſtate rightly the fundamental Questions in debate; that the whole Controverſy may be brought upon the right foot, and the material Branches of it reduced to the utmoſt point of De- ciſion. To ſingle out ſuch of their Arguments as are the main Pillars and Support of their whole Scheme of Religion; none of which I think to paſs over or conceal; but to propoſe them in their full Strength and Force, and in the ſhort-eſt and cleareſt Light, as I have collected them out of their beſt and moſt valua-

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ble Authors. And lastly, so to adapt my Answers to them, that in reading any of their Works, with a continual eye to the distinction between Metaphor and the true Divine Analogy, the main Delusion and Fallacy which runs thro' them all, may lie open to every discerning and unprejudiced Person.

I HAVE endeavoured to be very exact and just in my Quotations, tho' I name none but the Antients; and even out of these I decline, as much as may be, citing either the Place or Page from whence the Quotations are taken. The few Passages cited for their Authority only, are to be met with in most Books upon the Subject; and as for the rest, whether from the Antients or Moderns, I leave them to pass according to their own intrinsic worth and value, without the additional weight of great Names. The world is already filled with that kind of Learning, which consists in tedious Dissertations concerning what such and such men's thoughts and opinions were,
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in Matters plainly to be decided by Reason and Scripture; when the main Question is, what Opinions they *Ought* to be of; and who gives the best and most convincing Reasons for what he says? Truth will ever stand upright alone; but Error is tottering, and falls to the ground when its Props are removed; and every thing merely human is to be esteemed, not according to the Person who said it, but according to the intrinsic weight of what is said.

THO' I may commit many mistakes and oversights in the course of my Performance; (and who is intirely free from them?) yet that ought to be no Prejudice against the main Foundation I have laid, and do all along proceed upon. If it is false and imaginary, and a groundless Invention of Man, it will come to nought; and I pray God it may do so speedily, that the Fallacy may be laid open to his Glory, and to my own Shame; who have been so deeply engaged in dangerous Error and Mistake: But if the Foundation
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is good, and agreeable to the Light both of Nature and Revelation, as I trust it will be found, then it is *of God*; it will stand sure; and all Contradiction and Opposition given to it, will tend only to its farther Establishment; and to the Strength and Confirmation of that whole Superstructure which is raised upon it.



AN

THE
PROCEDURE,
EXTENT
AND
LIMITS
OF
Human Understanding.

BOOK I.

CHAP. I.

NO Assertion whatsoever seems more agreeable to Reason, than that Things *Human* and *Divine*, *Natural* and *Supernatural*, are not perceived by the Mind of Man after the same manner. Every one at first Hearing will be apt to think this a true Proposition; and on second Thoughts will look upon it as Matter of greatest Consequence in Religion, that it be thoroughly weighed and considered: And yet by some
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strange unaccountable Unhappiness, it hath so fallen out, that nothing hath been more overlooked than this signal and important *Difference*; and less attended to in most of those Controversies, which have all along disturbed the quiet and peaceable Course of the Gospel.

THIS Oversight hath been equally the Cause of all the Errors of *Enthusiasts* on the one hand; and of the pretended *Votaries* to strictest *Reason* and *Evidence* on the other. For tho' these two seem to be in contrary Extremes, and to run as far from one another as they can; yet they both set out at first with the same fatal Delusion; they meet again at length in one common *Error*, and proceed in all their Notions and Arguments upon the same gross Supposition, That *Human* and *Divine* Things are alike the *Direct* and *Immediate* Objects of our Understanding.

UPON this very Mistake it is, that on one side Men will not stoop so *Low* as Reason; and that on the other, they will not venture to rise *Above* it. While *Enthusiasts* aspire to a more direct and immediate View of Things, which are not in such a Degree discernible either by Sense or Reason, their Notions must of Necessity be all senseless and irrational: And while the Boasters of *Reason* and *Evidence* acquiesce intirely in the immediate Objects of our understanding Faculties, and will not suffer the
Mind

Mind to launch out beyond them, they by direct Consequence destroy all Religion, as well *Natural* as *Revealed*.

My Design being to lay a Foundation for the clear and effectual Confutation of most Errors of both kinds, but especially those of the *Arians*, and *Socinians*, and *Deists*, and *Free-thinkers* of all Sorts; against whom the following Discourses are more directly levelled; I foresee it necessary, that the *First* of them should be taken up in tracing out the *Bounds* and *Limits* of Human Understanding. The exact Description of these, with such Plainness and Perspicuity, that Men may know how to *Stop* when they come to the full Extent and *Natural* Compass of it; and then to *Pause* a while, 'till they are sensible how the Mind must *Begin a-new* for the Apprehension of Things *Supernatural*, and intirely immaterial; seems to me the greatest Service which can be done to all Religion in general, in this notional and sceptical Age. For as the mistaking of these Bounds hath been the Cause and Occasion of most *Delusion* and *Error*; so the having a proper Recourse to them, is become the only effectual Way of forming distinct and satisfactory *Answers*, to most of those Difficulties and Objections which have been raised against the Truths of Religion.

THE Bounds fet out to our Understanding by nature, are not very extensive; for the Mind hath originally no larger a Sphere of its Activity than this visible Frame of material Objects, that seems to be shut in by the fix'd Stars; which intire Space we may conceive to be but as a *Point* to the Universe; and yet all Things beyond them, with respect to any *Direct* or *Immediate* Perception of our Faculties, are as if they had no Being: Infomuch, that if Men were resolv'd never to concern themselves with any Exercise and Application of their *Knowledge* and Assent, farther than the direct and immediate Objects of their Senses and their Reason, they must necessarily cut off all Intercourse and Commerce with Heaven; and there could be no such Thing as any true Religion in the World.

AND therefore now we are to consider after what manner it is, that the Mind of Man dilates and extends itself beyond its native Bounds; how it supplies the want of *Direct* and *Proper* Ideas of the things of another World; raising up *Within* it self *Secondary* Images of them, where it receives no *Immediate* Impression or Idea from *Without*. How the vast and boundless extent of the *Universe*, with the great and glorious Variety of heavenly things, the World of *Spirits*, and even God himself and his *Attributes*; together with all the Sacred *Mysteries* of Christianity become the Objects of our Reason

Reason and Understanding: Infomuch, that Things *Otherwise imperceptible* grow *Familiar* and *Easy*; and how we are able to meditate and discourse, to debate and argue, to infer and conclude concerning the nature of those things, whereof we have not the least direct Perception or Idea.

BEFORE I proceed to this, I shall premise it as a sure and uncontested Truth; That we have no other *Faculties* of perceiving or knowing any thing divine or human but our *Five Senses*, and our *Reason*. The Contexture of our Frame is so various and complicated, that it is no easy matter nicely to distinguish our understanding *Faculties* from one another; and Men who would appear more sharp-sighted than others, and pry farther into this matter than there is occasion, may increase the number of those *Faculties*: But they will be all comprehended under *Sense*, by which the Ideas of external sensible Objects are first conveyed into the *Imagination*; and *Reason* or the pure Intellect, which operates upon those Ideas, and upon them, *Only* after they are so lodged in that common Receptacle.

As this first Volume relates to Knowledge in general, and is chiefly Logical, and preparatory only to what is intended should follow; so I have been more large and particular in those parts of it which especially regard my

main Design. But the touching upon some collateral Points that fell in my way, was almost unavoidable ; the placing of which in a true Light might prove of considerable Service to those who have been misled by some late Authors of Vogue and Authority. Whether these incidental Subjects are truly determined here, or not ; I desire it may be observed, that this will not any way affect the main Doctrine, nor alter the principal Foundation laid, in relation to our manner of conceiving the things of another World.

I LAY no greater a stress upon any of those Points, than as being matter of highly probable Conjecture only, and as what appears to me to be Truth ; and do accordingly leave them to stand or fall, as they shall be found more or less agreeable to the natural Sentiments of any Reader who is yet free to judge for himself, and unbiaſſed from the Weight of great Names. This previous Caution I would have extended particularly to what is ſaid concerning the Souls of Brutes ; the degree of our Knowledge in natural Cauſes and Effects ; the Nature and Uſefulneſs of Syllogiſm ; to my conjectural Obſervations, at the latter End of the ſecond Book, upon that Scripture Diſtinction of *Spirit*, and *Soul*, and *Body* ; as well as to all other matters which have not a direct tendency to eſtabliſh the main Doctrine of *Divine Analogy*.

CH A P. II.

Of Sense, and the Ideas of Sensation.

OUR five Senses, tho' common to us with Brutes, are however the only Source and Inlets of those Ideas, which are the intire *Grundwork* of all our Knowledge both *Human* and *Divine*. Without Ideas of some sort or other, we could have no Knowledge at all; for to know a thing, is to have some *Representation* of it in the Mind; but we cannot think, or be conscious of thinking, 'till we have some Idea or Semblance of an Object to think upon; and without our Senses, we could not have one internal Idea or Semblance of any thing without us. Infomuch that in our very Entrance into the large and capacious Field of Argument which is before us, we must lay down that Maxim of the Schools as universally true without any Restriction or Limitation, *Nihil est in Intellectu quod non prius fuit in Sensu*; or, as a certain Philosopher expresseth it with more Softness, *Nescio an quicquam Intellectus moliri possit, nisi ab Imaginatione lacesitus*.

THE Imagination is the common Storehouse and Receptacle of all those Images, which are transmitted thro' the Senses; and till this is furnished in some degree, the Soul, while it is in the Body, is a still, unactive Principle;

ciple; and then only begins to operate and first exert itself, when it is supplied by Sensation with Materials to work upon: So that the most abstracted spiritual Knowledge we have, as will hereafter abundantly appear, takes its first Rise from those Sensations; and hath all along a necessary dependence upon them.

I AM not unaware, how much this positive Assertion will at first startle and surprize all those, who have hitherto fancied they could abstract intirely from all Ideas of Sensation; and that by the help of such as are *Purely Intellectual* they could think altogether independently of them. And the thought which naturally arises in their Mind on this occasion is this; That if this kind of Abstraction is utterly impracticable, what then will become of all our Knowledge of the Things of another World? Of all *Reveal'd Religion*, and the Truths of *Morality*, and the *Mysteries* of Christianity? They are all, I trust in God, very safe; and will become the more so when this Assertion is fully laid open, rightly explain'd, and universally acknowledged to be true.

THE Question is not, what the *Consequences* may be of enlarging upon this *Principle*, and pursuing that *Analogy*, by which alone our natural Ideas and Conceptions become subservient to the conceiving and apprehending things supernatural? But whether the Principle is true?

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For there is a mutual Sympathy and fast Connection between the Truths of *Nature*, and those of *Religion*; they fall in together, and close whenever they meet, so as to communicate Light and Strength to each other. This Opinion, as every thing else which is agreeable to Reason, will I hope be of no small Advantage to true Religion; for I doubt not but the Effect of putting it in a right Light will be, that *Enthusiasm*, in all the great Variety of Shape in which it shews itself, will fall to the Ground at once; and all those Objections against Revelation and Mystery will be removed, which proceed upon their being *Abstract*, *Unintelligible*, and *Contradictory*; and those who expose our Christian Mysteries, or explain them away under Pretence and Colour of adhering to strict Reason and Evidence, will be under a necessity of finding out new Topicks. So that, tho' we thus stoop as *Low* as the *Earth*, yet it is that from thence we may with more Vigour take our Flight even to *Heaven* itself, for the Contemplation of all the glorious Objects of another World.

BEFORE I speak of the particular Properties of these Ideas of Sensation, it will be convenient to observe these three things in general concerning them.

I. THAT it is no way to the Purpose of the following Discourse to decide here, whether
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all sensitive Perception be performed by any *Actual* Impression of the Thing itself upon our Senses? Or by any *Operation* of the Sense upon the Object? Whatever the Quality in sensible Objects is, which enables them to imprint some *Representation* or *Character* of themselves upon us; or whatever that Frame and Contexture of the Organs is, which disposeth them either to receive that Impression, or to take the *Likeness* of those external Objects by any *intrinsic* Virtue and Power of their own; it is certain that all such Perception necessarily requires the *Presence* of the Object; with an immediate actual Operation either of the Object upon our Organs, or of our Organs upon the Object. The Effect and Consequence is the same, as when we apply the Wax to the Seal, or the Seal to the Wax; there follows some sort of Representation of the Object and its Qualities. This is the Case of all those material external Objects, which by their Presence have left any Footstep or Character of themselves upon our Senses; and this Representation or Likeness of the Object being transmitted from thence to the Imagination, and lodged there for the View and Observation of the pure Intellect, is aptly and properly called its *Idea*.

If any one, not yet satisfied, shall ask farther what an Idea is? I shall desire him to look upon a *Tree*, and then immediately to shut his Eyes, and try whether he retains any *Similitude*

tude or Resemblance of what he saw; and if he finds any such within him, let him call that an Idea, till a better Word can be found; and thus he will have a more exact Knowledge of what an Idea is, than he could attain to by any Description or Definition of it. Thus it is that all the great *Variety* of Objects in the visible Creation is let in upon the Mind thro' the Senses; as all the Parts of a delightful and spacious Landſcape are contracted, and conveyed into a dark Chamber by a little artificial Eye in the Wall; and ſo become conspicuous and diſtinguiſhable in Miniature.

I know there are ſome who will allow nothing to be called an *Idea* but what we have from our Senſe of Seeing; tho' at the ſame time they give us no other Word for the Senſations of the other four Senses: But the Perceptions of the other four are truly and properly Ideas; for otherwiſe a blind Man, tho' he was born with all his other Senses, could have no Impreſſion of any Object conveyed to his Imagination which might be an Idea or Representation of it; and conſequently he could have no Knowledge, no not ſo much as any irrational Animal. It is eaſily owned that the Ideas of Sight are more numerous, and more vivid, and diſtinct than thoſe of the other Senses; and more clear and laſting Representations of external Objects: And therefore becauſe the Sight is the nobleſt and moſt extenſive of them,

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I generally take my Instances and Similitudes from thence; not but that I comprehend all other Sensations under it.

2. **NOR** Secondly, doth it make any alteration in the Foundation upon which I build, whether the Ideas of sensible Objects exhibit to us a true Image of their *Real* Nature, as they are in themselves; or whether the Objects be only the *Occasions* of producing them; or whether we perceive them only by their *Effects*, or *Adjuncts*, or *Circumstances*, or *Qualities*: As Heat may be no true Image of Fire; nor Light of the Sun; nor Colour of the Superficies; nor Sweetness of Sugar. For whatever Impression external sensible Objects make upon us, this we call their *Idea*; because it is the only Perception of them we are capable of, and the only way we have of knowing them. Which *Idea*, tho' it should be supposed to exhibit to us no more of the true and intrinsic Nature of the Object, than the Impression on the Wax doth of the real true Nature of the Stone or the Steel which made it: Yet the Object leaves behind it such a Similitude and Resemblance of it self upon the Senses, as answers all the *Ends* of Knowledge in this Life; and lays a Groundwork sufficient to build all that Knowledge upon, which is necessary in order to another, whether in respect of natural or revealed Religion.

T H A T

THAT our Ideas or Perceptions of sensible Objects do not exhibit to us their whole intrinsic Nature, so as to afford us a complete and *Adequate* Knowledge of their intire Essence; together with the inward Configuration and Disposition of all their Parts, is easily granted: But that they are agreeable to the true Nature of the Things perceived, as far as they go; that there is such an exact Correspondence between these and their Ideas, that what Knowledge we have of the Objects is *True* and *Real*, and not feign'd or *Imaginary*, is more than probable: Our Knowledge falls short indeed, but it fails in Degree only; and tho' it is *Imperfect*, yet it is not *False* or delusive.

NOW that the Nature, and Attributes, and intrinsic *Qualities* of sensible Objects are thus far intirely agreeable to that external Appearance they make to us by the Mediation of our Ideas, is sufficiently evident from this plain Reason: Because it was as easy to the *Power* and *Wisdom* of God, to have contrived all our Organs of Sensation for a just and exact Perception of their real true Nature; as for what is *Feign'd* only and *Delusive*, which is in truth no real Perception of them at all. He could as well have adapted all our Faculties to the real Nature of Things as they *Are* in themselves, as to what they are *Not*; and we may reasonably conclude, that this is more agreeable

able to the *Truth* and Veracity of the Divine Nature, than to have made us altogether for Delusion; and put such an invincible *Deceit* upon all the Powers and Faculties of Perception which he gave us, that we should have no *Real true* Knowledge of any of their proper Objects, but be deceived in every thing about us.

NOTHING can be more absurd than this Opinion, according to which external Objects are only the *Occasional Causes* of such Affections in us as the Objects themselves have no Similitude of, nor any natural Relation to. For no Thought is more obvious than that every thing should act according to its respective Nature; and if so, then they must operate upon our Senses according to their own intrinsic Qualities; and our Sensations of them, as far as they reach, must be just, and agreeable to what the Objects are in themselves. But this Opinion must suppose that God *Suspends* the real Nature and intrinsic Powers of every Agent, and miraculously interposes in every act of theirs, to alter those Effects which they are naturally disposed to produce, into some others quite different from them, or above their Power of Acting. Thus all Objects without us must operate upon us by Qualities and Attributes quite different from what they are really endued with; they must affect us in a manner beyond or beside any Power of Acting

ing that is in them; and we may as well suppose that nothing may act upon something.

HOWEVER Persons may for Argument sake, or out of any Affectation of Singularity, abet this Error; yet they can't forbear suspecting it to be such when they consider, that all external sensible Objects have universally the same uniform Effects upon all Men's Senses, and at all times, when they are equally disposed: This must incline them to believe, that as far as external Objects do affect us, they do it truly according to their own intrinsic Nature and our's; and that if our Organs were more nicely disposed, and our Faculties more curious and perfect, all farther Impressions of external Objects upon us, would be just and real; and still more exact and complete Representations of their true Nature and Essence.

3. A THIRD thing necessary to be premised, and of no small Consequence towards removing infinite Confusion out of our way of *Thinking*; and towards a clear and distinct Procedure of our Understanding in the attainment of true Knowledge is; that the Word *Idea*, according to its genuine and proper Signification, should be limited and confined to our simple Sensations only, and to the various Alterations and Combinations of them by the pure Intellect. Whenever the Word is apply'd to the Operations of our Mind; or to these considered

in Conjunction with any of those Ideas of Sensation on which they operate, it is used in a very *Loose* and *Improper* Manner; and the calling them all Ideas indifferently, and in the same propriety and strictness of Speech without distinction, hath evidently tended to the amusing and perplexing the Understanding; and no way contributed to the improvement and enlargement of our Knowledge.

THUS the laying down the Ideas of *Sensation* and *Reflection* to be *Alike* the *Original* Sources and Foundation of all our Knowledge, is one great and fundamental Error which runs thro' most of the Discourses and Essays of our modern Writers of Logicks and Metaphysicks. Nothing is more true in Fact, than that we have no Ideas but of sensible Objects; upon these it is that the Mind begins to exert all its *Operations*; of which we have a *Consciousness* indeed; but cannot frame to our selves the least Idea or Resemblance of them, abstractedly from those Objects upon which they operate. We are *Conscious* to our selves of the two chief Operations of the Mind, *Thinking* and *Willing*; as also of the several Modes of them, *Remembrance*, *Discerning*, *Reasoning*, *Judging*, *Knowledge*, *Faith*, &c. But let any Man look into himself, and try whether he can find there any Idea of *Thinking* or *Willing* intirely separate and abstracted from any thing to be thought of or willed; or such as he doth of a *Tree* or an *Horse*; and

and he will soon be convinced of the mistake of expressing all these Operations by the Word *Idea*.

It is plain that *Thinking* and *Willing*, with all the various Modes of them, are not Ideas; but the *Actions* and *Workings* of the Intellect upon *Ideas*, first lodged in the Imagination for that purpose; and necessarily to be considered as antecedent to any such Operations. When these are first laid down as the only Ground-work and Materials of all our Knowledge, then the various Operations of the Mind upon them come naturally to be considered; but not as a new Set of *Ideas*, as if the Operations of the Mind were to be their own Ideas, and exercised upon *Themselves*: And that likewise not immediately, but by the Mediation of Ideas, as it is in sensible Objects, which is grossly absurd. Nothing is properly an *Idea* but what stands in the Mind for an Image or Representation of something which is not in it; the thing must be without us; and because it cannot itself enter, the *Likeness* of it only is conveyed thro' the Senses into the Imagination; which is by Nature disposed for receiving and retaining the Impression. But it is not so with the Operations of the Mind, which are themselves within us originally; and are not known merely by any Similitude or Representation of them in the Imagination.

THIS is instead of many Arguments to shew the great mistake and absurdity of that Expression *Ideas of Reflection*; since we neither have nor can have Ideas, pertinently speaking, of any thing but what is external to the Mind; and which can enter into it no other way than by Similitude only, or Representation of itself. So that nothing is plainer than that we do not conceive the Operations of our Minds by the Help or Mediation of any Ideas which are substituted in their stead; but that we have an immediate *Consciousness* of the Operations themselves; as being already within us, and essentially belonging to our very Make and Frame.

BUT if Men must have all the Operations of our Minds to be *Ideas*, and will right or wrong call them by that Name; yet 'tis plain they would be neither *Direct*, nor *Simple*, nor *Immediate*, nor *Original*. The very Word *Reflection* would even thus speak them to be only *Secondary* Ideas; for the Truth is this: First there is a direct and immediate *View* of the Intellect upon the Ideas of Sensation; from thence, by an immediate *Consciousness*, it observes its own *Motions* and *Actions* and Manner of operating upon those Ideas; then forms to itself the best *Conceptions* it can of those Operations; not *Abstractedly*, but in *Conjunction* with those Objects,

Objects, or rather Ideas of them, which its Operations were exercised upon.

So that all the Operations of the Mind necessarily presuppose Ideas of Sensation as prior Materials for them to work upon; and without which the Mind could not have operated at all; no, nor have had even a Consciousness of itself, or of its own Being: Insomuch that it never could have exerted one Act of Thinking, if it had not been first provided with some of these to think upon; and this the compound Word *Consciousness* plainly imports. As we could have had no Notion of *Sight*, without some outward Object to exercise the Eye upon; so the pure Intellect could have no Notion or Consciousness of any one of its Operations, without some precedent Idea in the Imagination for it to work upon. And again, as the Eye can survey the whole beautiful Range of visible Beings, but hath no Power to cast one direct Glance upon itself; so the Soul of Man can take a View of all the inexhaustible Store of Ideas treasured up in the Imagination, by a *Direct* Act; but cannot have the least direct or reflex Idea of itself, or any of its Operations. I might add to this, that we are so far from having any *Immediate*, *Simple*, or *Original* Ideas of the Operations of our Mind, that all the *Ideas* we attempt to form of the Manner of its Acting, and the Expressions we use for it are borrowed from

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Sensation ; as will more fully appear hereafter.

As the Mind can have no *Direct* and *Immediate* View of its own Operations, so neither can it have any *True* and *Proper* Ideas of them ; and the Affectation of calling these by the name *Ideas*, and holding them to be equally simple and original with those of Sensation, is the first fatal Step which is usually made out of the way, to mislead the Understanding in its search after Truth ; and from that time forward Men wander up and down in a *Labyrinth* of Ideas without the least Progress towards the Attainment of any solid and substantial Knowledge.

WHEN the Ideas of Sensation and Reflection are first laid down indifferently for the Groundwork, then Men run endless Divisions upon them ; then come on *Compound* Ideas of both together ; Ideas of *Simple Modes* ; Ideas of *Mix'd Modes* ; Ideas of *Primary* and *Secondary Qualities* ; Ideas of *Relations* ; Ideas of *Passions* ; Ideas of *Power* ; Ideas of *Causes* and *Effects* ; Ideas of *Virtues* and *Vices* ; in short every thing must be ranged under some Head or other of *Ideas* : Tho' it be a *Scheme* as precarious and as void of any Foundation in Nature as *Aristotle's* Predicaments, but much more perplexed and confounding ; and thus they go on till their Heads are so fill'd and impregnated with them, that they turn every thing into Ideas that

comes in their way, infomuch that they can neither think nor speak without them.

TAKE a Sample of this profound *Ideal* Wisdom out of one of the most celebrated Authors of this Strain; Would you know what *Power* is? The Answer is, *That it is a compound Idea in the Mind which it hath received both from Sensation and Reflection; that is to say in plain Language, it is something we know by our Senses and our Reason.* But how comes any thing like it into the Mind at all? Thus; *The Mind being every Day informed, by the Senses, of the Alterations of those simple Ideas it observes in things without; and taking notice how one comes to an end, and ceases to be, and another begins to exist, which was not before; reflecting also on what passes within itself, and observing a constant Change of its Ideas, sometimes by the Impression of outward Objects on the Senses, and sometimes by the Determination of its own Choice; and concluding from what it hath so constantly observed to have been, that the like Changes will for the future be made, in the same things, by like Agents, and by the like Ways; considers in one thing the Possibility of having any of its simple Ideas changed, and in another the Possibility of making that Change; and so comes by that Idea we call Power.*

WHAT a Treasure of Wisdom is here unlocked, and laid open to the View of ignorant

Novices ! After reading that long Description, let any Man look into his own Mind and observe whether he doth not know as little of the true Nature of Power as he did before ; besides that it all along grossly supposes Ideas to be in the Things *Without* us, which are only in our selves, and not in the Objects. There is no more in it all than this in plain Language ; because we observe the things without us change, and we find the Mind changes ; therefore we infer, there must be something able to make and to suffer that Change ; and thus, says he, we conceive *Power*, which is an Idea of *Sensation* and *Reflection*. Whereas really nothing can carry the Mind farther from a true Notion of Power, and particularly from the infinite Power of God, with whom there is no *Variableness* or *Shadow of Change*.

IF it be replied, that we form an Idea even of the Power of God, as is above described ; then I ask, what becomes of the greatest Instance of his Power, that of *Creation*, which is no *Change* but a Production out of Nothing ? Upon that refined and abstracted Notion of Power we must ridiculously suppose, that there was a *Passive* Power in the Creature to be made before it had a Being ; and an *Active* Power in the Creator to make it : And in short that God hath no Power at all of *Creation*, and can only change all which *Before* had a Being, and a
passive

passive Power in them to be changed. It is not strange that young Students should be amused and dazzled with such paint and glittering outside of Knowledge; but it may justly be wondered at, that Men of Progress in Years and Learning should be so pleas'd and delighted with this empty Noise and gingling of Ideas; that they cannot be too lavish in their Admiration, and Praises, and Recommendation of such Systems as draw them out into great lengths, without any real and solid Improvement of human Understanding at the bottom.

NOR lastly have we, properly speaking, any Idea of *Pain* as our most celebrated Idealists assert we have; for if we had, we should not discern the *Pain Itself* either of Body or Mind, but the *Idea* of it: It is enough and too much that we have an immediate internal *Sensation* or *Feeling* of bodily Pain, and a *Consciousness* of Anguish or Pain in the Mind; and consequently the most apt way of expressing it is that by which we find it affect us. The very same may be said of *Pleasure* both of Body and Mind; for if we had the *Idea only* of Pleasure within us, we could not have the Substance or *Reality* of it; because *Both* could not be within us at the same time (as I have before observed concerning the Operations of the Mind) and thus our Happiness would not be true and real, but false and delusive. Therefore it is better to lay aside

that affected way of expressing these by the Word *Idea*, and speak of them as of internal Sensations or Affections of the Body or Mind, which we perceive and are *Conscious* of without the Mediation of any Ideas.

I MIGHT thus run thro' all those things which Men affect to express by *Ideas*, beyond those of Sensation, and shew how very unaptly and improperly the Word is apply'd to them; not without great Confusion and Detriment to the Progress of our Understanding in the Pursuit of Knowledge. After all, we have no Idea of any thing but of external sensible Objects; and when once we pass the Ideas of Sensation, the Word is ever after Equivocal, and of an uncertain Meaning. And therefore it were well that we could fix it here once for all; and never apply it to other things, but rather express them by those Words which obtained in the World, before the Word *Idea* usurped upon them, and thrust them out of use; such as *Notion*, or *Conception*, or *Apprehension*, or *Consciousness*, or by some other Term of this Sort, which may distinguish this Kind of Knowledge from that which we have of external Objects by their internal Ideas.

C H A P. III.

Of our Idea of Spirit, and of God in particular.

I AM now come to what is a yet greater Refinement of this Ideal Knowledge; namely, That we have the clearest Idea of active Power from our Idea of *Spirit*, and not from Matter; because Matter hath only a *Passive* Power, that is a Power not of Acting itself, but of suffering the active Power. This Spirit, according to the Standard and Oracle of Ideas in our Age, is a *Thinking Substance*; which he labours to shew may be *Matter* for ought we know; so that according to him we have our Idea of active Power from spiritual Matter, or from a *Material Spirit*: Thus hath he confounded the Use of Words and the received Way of Thinking and Speaking; since by *Spirit* is ever understood something that is not Matter.

As shameful an Absurdity, and palpable Contradiction as this appears at first Sight, yet it is plain to be seen in that Author, and open to every considering Reader. It is impossible for us to have an *Idea of Active Power* in any Degree, if we must have it only from an *Immaterial Substance*, of which we have no *Idea*
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at all; nor indeed a Conception of any one Operation of it independent of Matter or material Organs; in Conjunction with which the Spirit of Man exerts all its Operations. The truth is thus; we observe such Effects with regard to things material and sensible, as we conclude cannot proceed from any inherent Power in themselves; and therefore we rightly infer there must be some other Beings *Not material* which have the Power of producing such Effects; tho' such Beings are utterly imperceptible to us, and we have no *Idea* of them properly speaking. So that we come to our Knowledge of Power, not from any *Direct* Knowledge or *Idea* we have of Spirit; but intirely from our Reasoning upon sensible Objects.

IN pursuance of a long Chain of Ideas, Men have presumed in the Face of common Sense and Reason, to lay down this monstrous Position magisterially and with great Positiveness. *That we have as clear and distinct an Idea of Spirit, as we have of Body.* The shortest way to confute this Absurdity is, what the Philosopher took, with him who denied there was any such thing as Motion; by rising up and walking before him. So I would place a human Body before the Eyes of any one who maintains this ~~Assertion~~, and then require him to place a Spirit before my Eyes.

BUT

BUT instead of this, by the magical Virtue of Ideas, he will cast a Mist before you, and say, That you can conceive *Thinking* and *Willing* as easily as you do *Extension* and the *Cohesion* of the solid Parts in Matter. Suppose this true, which is absolutely false, That we have as clear and distinct *Ideas* of *Thinking* or *Willing* (which are each of them in Man, one and the same united Act of a material and immaterial Substance in *Conjunction*) as we have of *Extension* and *Cohesion*: Yet how doth this give us any Idea of the Operations of a *Pure Spirit*, acting intirely independent of and separate from Matter? No doubt a pure Spirit hath *Perfections* answerable to that *Thinking* and *Willing* in us, which are performed by the Help of material Organs; but we can no way discern of what kind they are in themselves.

GRANT it to be true, *That we perceive not the Nature of EXTENSION clearer than we do that of THINKING*; yet we do not perceive the *Knowledge* of a *Spirit* so clearly as we do that of *Thinking*, which is *Our* way of Knowledge: Nay we do not *Perceive* it at all, and that is the Reason why we *Conceive* it and speak of it by that *Thinking* and *Willing* we find in our selves.

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THE Ground of the Fallacy which deceives in all this reasoning is, that *Thinking*, which expresses what we know by a consciousness of it in our selves, is every where confounded with the *Knowledge* of a pure Spirit, of which we have no direct immediate *Idea* or consciousness at all: And the Inference made is this; Because we perceive *Thinking* as clearly as we do *Extension*, therefore we conceive what *Knowledge* is in a pure Spirit, as clearly as we do *Extension*. Whereas, we are sure that whatever the manner of knowing is in pure Spirits, it is no more performed by *Thinking*, than their Motion is by Walking, or Running, or Flying. Their way of Knowledge cannot be of the same kind with our *Thinking*, which is successive, and by the concurrence of material Organs; and is accordingly ever performed to more or less Advantage, as these Organs are better or worse disposed: They are soon relaxed and tired by the labour of Thought and Attention, and must be constantly wound up a-new by Rest or Sleep; a Distemper puts the whole Machine out of frame, and so ruffles, and even overturns it, as to spoil all our sober *Thinking*, and change it into Raving and Madness; and if the fibres and vessels of the Brain are intirely obstructed, as in an apoplectick Fit, we cannot think at all.

WHAT an extravagant Thought is it then to imagine that a pure Spirit *Thinks*? It
Knows

Knows indeed, but we know not *How*; to be sure not by playing upon a set of material Strings, exquisitely contrived and wrought up into a curious Contexture of bodily Parts for that purpose; according to the prevailing mistaken conception of the manner of our Spirit's Thinking within us; that is, only *In* the Body, and not by a necessary *Co-operation* with it; as if *Matter* were not as *Essential* to our manner of Knowledge by Thinking, as *Spirit*.

THE same Argument for the proof of that ridiculous Position, *That we have as clear and distinct an Idea of Spirit as we have of Body*, is varied thus; *A solid extended Substance is as hard to be conceived, as a thinking immaterial Substance*, say the Asserters of it. How great a Solecism and Contradiction a *Thinking Immaterial Substance* is, we have already seen; but letting that pass, sure we know more of bodily Substance, than we do of spiritual. For we know by a *Direct* and proper Idea, that Extension is a Quality essential to Body; but we are so far from knowing whether a pure Spirit be *Extended* or no, that there is no one essential Quality of it which we do know by any *Direct* and *Proper Idea* at all, or by any *Conception* whatsoever, as it is *In its own Nature*. There is an ambiguity in the Word *Substance*, which they overlook; the Word is applied to a pure Spirit *Indirectly* only; and if we would express ourselves in strict propriety when we speak of Spirit,

Spirit, we must lay aside that Word, and substitute the Word *Being* instead of it.

IT is granted that we have no clear Idea of bodily Substance ; but surely there is a great difference between having no *Clear* Idea of a thing, and having no direct proper Idea *At all* of it, in any degree. We have no clear Idea of Spirit, say they ; but have they any Idea at all of it but what is borrow'd, and what we are compell'd to place *Instead* of it ? When we attempt to frame to our selves any *Positive Idea* of Spirit, we do it from matter refin'd and exalted to the greatest degree that falls within the compass of our Observation ; which yet hath no more in it of the *Real Nature* of a pure Spirit, than a lump of Led, or than Thinking hath of its way and manner of Knowing.

COMMON Sense and Reason, to those who will use them in a plain way, make it evident, that we have no *Immediate* or *Direct* Idea or Perception of Spirit, or any of its Operations, as we have of Body and its Qualities. And because we are sure we can have no such Idea of it in this Life ; therefore we are naturally led to express it by a *Negative*, and call it an Immaterial Substance ; that is, something which hath a *Being*, but is not Matter ; something that *Is*, but is not any thing we directly know ; and for want of any direct and positive Idea of it, we conceive and express it after the

best manner we can; saying it is *Something* which *Thinks* and *Wills*, because we observe these to be the Operations of an united Body and Spirit in our selves, and the greatest Perfections of our reasonable Nature; and consequently, the fittest to represent the inconceivable Operations of a Being which is all Spirit: Tho' nothing is plainer, than that it neither thinks or wills as we do; and that these are in themselves as unapt to exhibit to us the *Real Manner* of Knowledge in a pure Spirit, as an human Body is to represent its Substance.

COULD any one have imagined, that by a dextrous jumble of Ideas, Men should go about to make us believe, that *We have as clear and distinct an Idea of God, as we have of Man*; and that *We are as ignorant of the Essence of a Pebble or a Fly, as we are of the Essence of God*? Do we not know by direct and proper Ideas, that it is of the Essence of a Pebble, to be *Extended, Hard, and Heavy*? And of a Fly, to have a sort of animal Life and Motion by the fluttering of its Wings? And do we know so much of the Essence of God by any direct Idea or Knowledge whatever? And will any Man assert we are as ignorant of the *Essence* of a Thing, of which we know many essential Properties by *Direct* Ideas; as we are of the Essence of a Being, none of whose essential Properties we are able to obtain any Idea of, as they are in their own Nature; and of which we can form

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Analogical Conceptions only? Again, Do we not know it to be of the *Essence* of a Man to be composed of Soul and Body, and to Think by the operation of these two essential Parts in conjunction? And have we any direct Notion or Idea of the *Essence* of God, how it differs from Matter; and after what manner his Knowledge is performed? Do we not know that it is essential to a Man, a Fly, and a Pebble to be *Finite*; and have we not a direct, and immediate, and clear Idea of this *Finiteness*? But have we any *Actual Idea* of Infinity at all? We have no positive Idea of Infinity, and therefore we express it by a negative, *Without End*; tho' what it is to be without Beginning and End we know not: We never can enlarge our Thoughts so far, but we may carry them farther; and therefore can never reach Infinity, which hath no bounds; when we have enlarged our Thoughts to the utmost of our Capacity, we are as far from any *Actual Positive* Idea of Infinity, as when we first began.

IF it is here objected, That in the above Assertion by *Essence* is not meant the *Essential Properties*, but the *Intima Substantia* or *Substratum* of those Properties; I answer, that as far as we directly know the essential Properties of any Substance, so far we have a direct knowledge of the Substance *Itself*: And if we had a direct knowledge of *All* the essential Properties of any Substance, we should have an *Adequate* knowledge

ledge of that Substance; for surely if there be any meaning in Words, the knowing any of the essential Properties of a Thing, is knowing *So much* of its very Substance or Essence.

ALL that I observed of Spirit in general, must be true of the Divine Nature in a more eminent degree. Those Attributes and Perfections in God which we are now under a necessity of conceiving by that *Thinking* and *Willing* in us, and by the various modes of them, which are all performed by help of material Organs, do vastly more transcend the greatest Perfections in the highest Order of created Beings; than theirs do those that are in Man. And if we do but consider how far even those Angelic Perfections are probably removed from all communication with Matter, or dependence upon it; we shall then perceive that our *Thinking* and *Willing*, performed in essential Conjunction with Matter, are but a very feint and distant Analogy, for conceiving the *Otherwise* utterly inconceivable and *Correspondent* Perfections of God.

PROPERLY speaking, we have no *Idea* of God; insomuch that we come to the knowledge of his very *Existence*, not from any *Idea* we have of him, or from any direct *Intuition* of the Intellect; but from the observation and reasoning of the Mind upon the Ideas of Sensation; that is, from our reasoning upon

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the works of this visible Creation; and for want of any *Simple* and *Direct Idea* of him, we from thence form to our selves an indirect, *Analogous*, and very complex Notion of Him.

GOD is in himself *Simple* and *Uncompounded*, and if we had any direct and positive *Idea* of him, this would be so likewise; and therefore when Men *Attempt* to form any *Simple Idea* of him, they do it by a figurative one of transcendent *Light*, or visible Glory of the *Sun*: But because we have no *Idea* of him, as he is in his own uncompounded *Essence*, we conceive him the best we can by a very complex *Notion*; by removing from him all the *Imperfections* of the *Creatures*; and attributing to him all their *Perfections*, and more especially those of our own *Minds*. Not by adding *Infinity* to each of them, as some assert, which is itself a *Negative*, and therefore can make up no *Positive Idea* of the supreme incomprehensible *Being*; and if it could, yet would be far from exhibiting to us any thing of his true Nature and *Essence*, as he is *In Himself*. For the greatest *Perfections* of those *Creatures* which fall within our observation, and those we find in our selves particularly, are really but so many *Imperfections* when referr'd or attributed to the Divine Nature as it is in itself; even with the most exalted meaning we can annex to them in their *Literal* and proper *Acceptation*.

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As for instance, the knowledge or consciousness we have of our own *Existence* may convince us, that it is a manner of Existence altogether unworthy of an *Immaterial* Substance, and much more of the Divine Being: Let the nature and manner of his Existence be what it will, to be sure he doth not exist according to any such gross Idea at all as we have of Existence; so that when we attribute to God *Infinite Existence*, we speak without Ideas; for we have no actual Idea of existing infinitely. So when we attribute *Duration* to God, which in our notion of it necessarily includes *Succession*, we attribute another Imperfection of the Creature to him; and when we *Enlarge* that Duration in our Thoughts as far as we are able, by *Infinity* added to it, we are in truth but multiplying and increasing so many *Minutes*, and *Hours*, and *Months*, and *Years* for the Divine Being to last. Again, All the *Direct* Idea or Conception we have of *Power* is that which one *Body* hath over another, or at best that of a Spirit and Body *United* and acting in *Conjunction*; the greatest and most exalted Operations of which are nothing but Weakness and Imperfection when *Literally* attributed to God.

AND thus it is with *Pleasure* and *Happiness*; the greatest and most refined Pleasure we are capable of in this Life, either in Body or Mind, and which we can have any *Proper* and *Direct*

Conception of, is altogether unworthy of God's *Real Nature*: And when we add *Infinity* to any of our Pleasures; or to speak with a plain meaning, when we magnify them as far as our Imagination can reach; we are but enlarging and extending the Imperfections of a Creature to a monstrous and boundless Size, in order to work them up into an Idea of him, who is the inconceivable Fountain of all Perfection. If it is said here that we attribute all these to God in the *Abstract* only, and not as they are in *Us*, the Observation is very just; but then it is saying in other Words, That they are all of a quite different *Kind* and in a different *Manner* in God, from what they are in the Creature; and *In Him*, such as we have no *Proper* Conception or Idea of.

THAT there are *Incomprehensible Perfections* in the Divine Nature *Answerable* to what *Power*, and *Wisdom*, and *Goodness* are in us; and whereof these things in us are but the distant only, and feint, tho' *True* Resemblances, is natural and easy to conceive; and no way unbecoming the Divine Nature, or any way injurious to it. But that his *Power* should be conceived as an ability to *Change* things infinitely, or by any other direct Idea we have of Power; That his *Wisdom* should be *Infinite Thinking*, which is perform'd not without the labour and working of our Brain; that his *Goodness* should be conceiv'd by adding *Infinity* to
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to our most commendable *Passions* or *Affections*; which are all of them so many different movements only of our bodily Organs in conjunction with the Soul; or by infinite *Regulation* of like *Passions* with ours. I say, the adding *Infinity* to these, or to any other *Terms* which express Perfections of ours, natural or moral, in their *Literal* Sence; or the multiplying or *Enlarging* of those Perfections of ours in number, or *Degree* only to the utmost stretch of our Capacity and Understanding, and the attributing them *So* enlarged to God; is in truth and strictness no more than raising up to our selves an immense and *Unwieldy Idol* of our own Imagination, which has no Foundation in *Reason* or the *Nature* of Things.

NOTHING is more evident, than that we have no *Idea* of God, as he is in himself; and it is for want of such an *Idea*, that we frame to our selves the most excellent *Conception* of him we can, by putting together into one, the greatest Perfections we observe in the Creatures, and particularly in our own reasonable Nature, to stand for his Perfections. Not most grossly arguing and inferring, that God is (in Effect and Consequence) such an one as our selves, only infinitely enlarged and *Improved* in all our natural Powers and Faculties; but concluding, That our greatest Excellencies are the best, and aptest, and most correspondent *Representations* only of his incomprehensible Per-

sections; which infinitely transcend the most exalted of what are in any *Created Beings*, and are far above out of the reach of all human Imagination.

I HAD not been so express and particular upon this head, were it not for the mischievous consequences of that vain affectation both to Religion and Learning in general, of confining all our Knowledge to *Direct* and *Immediate Ideas* only. For the Men of this strain ever lay it down for a sure Principle they never recede from, *That we can have no Knowledge without Ideas*, which is certainly true; and even without Ideas of *Sensation*, which are indeed the groundwork and rough materials of all the most refin'd and abstracted Knowledge we are capable of. But then the Inference they make from hence at every turn, when they venture to speak plain is, *That therefore we can have no Knowledge of any thing BEYOND them*; or that we have no Knowledge of any thing *But* what we have an *Immediate* and *Proper* Idea of; and since we can have no immediate and proper Idea but of sensible Objects, that Consequence of theirs is directly destructive of all Religion as well *Natural* as *Reveal'd*. Thus do these Idealists, first make the Word too *General* and indeterminate, comprehending under it *All* sorts of Perceptions, and all kinds of Knowledge whatsoever; and then to serve a Turn, *Confine* it to that Knowledge which we have only by *Proper* and *Immediate* Ideas.

NOR is this Affectation less injurious to the Understanding in general; for it comprehends things of *All Kinds* under one and the *Same* Word, by that means blending and confounding their true Distinctions. Inſomuch that after ringing the *Changes* upon *Ideas* thro' whole Volumes together, the Authors leave the Reader in a ſort of a *Maze*, with a long *Chain* of them *Ratling* in his Head; and without any other real and ſubſtantial Knowledge than what he got from that part of them which treats of Ideas of Senſation. Thus far it muſt be confeſſed they have treated of them uſefully and commendably; but all beyond this is ſpecious *Trifling*, and nothing more than an empty Shew of great Exactneſs and Accuracy.

C H A P. IV.

The ſeveral Properties of Ideas of Senſation.

SINCE then it appears the Ideas of Senſation are the only ſubject matter which the Mind hath to work upon, provided by God and Nature for the exerciſe of all its Powers and Faculties; and ſince they are the foundation and rough materials of all our moſt *Abstracted* Knowledge; out of which each Man raiſes a ſuperſtructure according to the different

Turn of those Organs which are more immediately subservient to the Operations of the pure Intellect; and according to the various ways and methods he takes of exercising those Operations upon them, it will be convenient to say something concerning the several *Properties* of those Ideas.

I. ACCORDINGLY the first Property of them is, that they are *Original*. By which is meant, not only that they are the *First* Ideas the Mind receives; as if it afterwards received Ideas of a *Different* Nature, and *Equally Original* in their Kind; or as if the Imagination was first stock'd with Ideas of Sensation, and the Mind was afterwards some other way supplied with a *New* Sett of Ideas *Independent* of them: But they are so call'd because we receive them, from our first coming into the World, without any *Immediate* concurrence of the pure Intellect; being altogether antecedent to any of its Operations; insomuch that the Soul, before there is some *Impression* of outward Objects upon the Senses, is a *Still* unactive Principle, unable to exert itself in any degree; it cannot form one Thought, nor have the least consciousness even of its own *Being*. These Ideas are, in respect of all our *Notions*, and *Conceptions*, and *Reasonings*, in this one instance like the first particles of Matter in respect to all the Substances that are compounded out of them; namely, that they run thro' an
infinite

infinite variety of *Changes* from the Operations of the Mind upon them; but do in themselves remain the same and unchangeable. As all our *Compounded* Ideas are made out of These alone, and as even our most abstract *Complex* *Notions* take their first *Rise* from them; so is our *Knowledge* of all Things, whereof we have complex *Notions* or Conceptions, *Ultimately* resolvable into these Ideas only; and not indifferently and promiscuously into simple Ideas of *Sensation* and *Reflection* as *Equally* original. By this Property they are distinguished,

1st. FROM such Ideas as are supposed to be *Innate*, such as we are by some imagined to be born with, and are so interwoven with our frame, that they necessarily grow up within us; and would be in our Mind, if there were no impression from outward Objects upon the Senses. That which gave *Rise* to this Opinion of *Innate* Ideas was, the loss Men found themselves at in solving the Manner of our conceiving *Immaterial* and heavenly Things; they would not give way to such a Thought, as that we should conceive them by the help and *Intervention* of any things in *This* World, there appearing no Congruity or Proportion between them; and therefore they had recourse to innate Ideas for that purpose, which should be the Objects of the *Pure Intellect* independent of all Sensation. But let any Man, if he is able, abstract from all Sensation or Impression of material

terial Objects, and look inward, and try whether he can find one *Simple Idea* independent of it for the Mind to exercise any of its Operations upon; and if any such instance is pretended to be offer'd, it will be easy to shew the necessary connexion it hath with *Sensation*, and the *Dependence* it hath upon it.

THAT we have no *Innate Ideas* is sufficiently evident from hence (which is the *Common Argument* against that Opinion) that there is no *Occasion* at all for them; and that they are altogether superfluous and unnecessary. There is no occasion for innate Ideas of *Sensible Objects*, because there is an easy obvious way of attaining them by the Senses; and if *Some* Ideas of them are innate, it is hard to give a reason why they should not *All* be so. So that if there be any Ideas innate, it must be of *Immaterial Objects*; but with regard to the Knowledge we have of spiritual Things, as it cannot be accounted for from any innate Ideas of them, so our Conceptions of them are easily explain'd by the mediation of Ideas of *Sensation*, consider'd together with the *Operations* of the Mind upon them. The *Rise* and whole extent of all our Knowledge of them is plainly accounted for from the Ideas of *Sensible Objects*; the necessary Consequence we draw from *Their* Existence to the Existence of things *Not Sensible*; and from that *Manner* of conceiving these, which we afterwards naturally fall into, by the help

help and *Mediation* of such Things as are within the compass of our present Sphere.

THUS for instance, we conceive the *Knowledge* of a Spirit by the mediation of our *Thinking*, and the various modes of it exercised on Ideas of Sensation; its *Moral* Perfections by our *Willing*, and *Passions*, and *Affections*. So we make up the best Conception we can of the Divine Nature and Attributes, by putting together the greatest Perfections we find in our own, to stand for and represent them. If we had any *Innate* Ideas of those spiritual Things, they would be as *Direct* and *Immediate* as the Ideas of sensible Objects are; they would be *True* and *Proper Representations* of those Things as they are *In Themselves*, and no way *Analogical* as they now are: We should think of them as directly, and speak of them as properly as we do of the most familiar Objects of Sense; and not by any Words or Ideas or Conceptions *First* apply'd to the Things of *This* World, and then transferred by Analogy to the Things of *Another*; as it is evident we always do, whenever we think or speak of them.

2dly. THAT property of Ideas of Sensation that they are *Original*, distinguisheth them from such Ideas as, tho' they may not be *Innate* and born with us like the former; yet, according to a very common and most erroneous Opinion,

are acquired by, and seated in the pure Intellect *Alone*; and are answerable to the Ideas of sensible Objects lodged in the Imagination; in order to be the materials of our Knowledge of *Spiritual* Things, as those in the Imagination are of Things *Material*. But if there are any such purely Intellectual Spiritual Ideas, we must come by them one of these three ways; either

1. BY the *Presence* of the Object, and an immediate Impression of it upon some Faculty in the Mind which is disposed to receive that Impression, and to retain it. But every one that considers impartially will be sufficiently conscious to himself, that no immaterial Object was ever present to any Faculty of his Mind; or ever made any Impression upon it, so as to leave behind it any *Just* and real *Similitude* or *Resemblance* of itself. If it were so, we should distinguish *Immaterial* Objects, by their *Ideas*, not only from *Material* ones and their Ideas; but also with as great *Exactness* from *Each Other* as we now do material Objects: The Ideas of them would be as clear and *Distinct*, as those we have of sensible Objects; we should as readily conceive and describe them; and we should have as few doubtful Disputations about the Idea of a *Spirit*, as about that of a *Tree* or an *Horse*. We should then have as clear and distinct an Idea of spiritual, as we have of bodily *Substance* (which,

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as I have shewn, we have not) and of its Way of *Knowing*, as we have of *Thinking*; of its Way of *Communicating* its Knowledge, as we have of *Speaking*; we should have *Proper* Words for all these, and think of them and express them in a Manner and Language quite different from what we now do.

2. OR Secondly, These supposed Ideas of the pure Intellect must proceed from the *Immediate* Power of God, who may, according to this Opinion, impregnate the Mind with true and *Direct* Ideas of spiritual Things, which were never present to any of our Faculties, and therefore could make no Impression upon them. The Power of God is never to be disputed, but the Question is, Whether he actually *Doth* so? If ever he doth so, it is by some *Miraculous Supernatural* Act; whereas we are now speaking of what our Perceptions are in the *Ordinary* way of Nature and Grace. God may communicate to the Mind of Man who never had his Eyes open an Idea of *Light*; but it is not probable he ever did so. He hath indeed *Opened* the Eyes of those who were born blind, that they might see the Light; and he will open the Eyes of our Understanding in the next World for the *Contemplation* of immaterial Objects, with the same ease that we now behold material; but whenever that is done, we shall have the same manifest, and perspicuous, and *Direct* view of them, that we now have of
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the Objects of Sensation. If God did imprint upon our mind any *Direct* Idea of himself, tho' it were not very *Clear* and *Distinct*; all *Arguments* for the Proof of his *Existence* would be as needless, as those we should use to prove the *Existence* of a Man who stood before our Eyes: We should then think and speak of him according to that *Proper Idea*; and not as having *Reason*, and the *Operations* and *Affections* of an human Soul.

3. OR lastly, The Mind must have an *Inherent* Power of raising up to *Itself* simple Ideas of things whereof it can have no actual View or Intuition; of Objects which in themselves have no such Intercourse or Communication with any of our Faculties. But if the Mind could not frame to itself one Idea of any sensible *Material* Object without its immediate *Presence*, or the actual Impression of it; much less can we suppose this possible to us with respect to purely *Spiritual* and *Immaterial* Objects; which can have no conceivable way of leaving any Characters or Ideas of themselves upon the human Soul, in its present state, but by supposing some Impression upon those bodily Organs by which it performs all its Operations. There can be no direct Perception but by the application of the Object to our Faculties, or of some of our Faculties to the Object; where neither of these is done, it is as absurd to say the pure Intellect can supply *Itself* with Ideas,

Ideas, as to say it can think, when it hath nothing to think of.

PERHAPS this Power of raising up to itself Ideas, without the presence or impression of *Any* Object whatsoever, is a *Privilege* of the Divine Intellect alone; and answerable to the Almighty Power of Creation, or producing a Thing out of Nothing. But the power of the Mind in our little World, is much the same with that of the whole Man in the greater; it is as impossible for it to raise up to itself any simple Idea intirely *New* and independent of all Sensation, as it is for a Man to add one Particle to the common *Mass* of Matter; tho' it must be confessed to have a wonderful Sagacity in working upon what it finds already stored up in the Imagination. So that the five Senses are as so many Windows thro' which the Mind takes in a prospect of the whole visible Creation; and if these were from the first stopped up and closed, it would be always involved in thick *Darkness*: And even now, with all our Senses, we have no more *Direct* Perception of any thing beyond the fix'd Stars by the *Eye* of the Intellect, than by that of the Body.

MENS endeavouring to abstract the Intellect from all Objects of Sense, so as to take a *Direct View* of spiritual things; and working up their Minds to an opinion and belief that they have some degree of *Intuitive Direct* know-

knowledge of them tho' *Imperfect* and obscure, hath proved a fatal Delusion, and never served any real and substantial *End* of Religion. I believe I may safely appeal to the Experience of the best of Men, whether they ever found any the least *Glimmerings* of such celestial Light in their most exalted Contemplations? Many who never aspired to this *Immediate* and familiar Intercourse with heavenly Objects, have arrived to great degrees of habitual Virtue and Holiness; whereas the contrary Opinion doth but puff Men up with spiritual Pride; and too often ends in rank *Enthusiasm*.

3. THIRDLY, by that property of Ideas of Sensation, their being *Original*, they are distinguished from such as are called Ideas of *Reflection*, or such as we are supposed to have of the Operations of our own Minds. But these Operations cannot be discerned by the means and intervention of any *Ideas*; for then we should have no Perception or even Conscioufness of the Operations *Themselves*; but of those Characters only and *Representations* of them, which would stand in the Mind instead of the Operations; as the Idea of a *Tree* stands in the Mind for the Tree itself, and is the immediate Object of Thought. And since there neither is nor can be an *Idea* of what is *Itself* actually in the Mind already, those Operations can be perceived no other way than by a *Self-conscioufness*. The Eye of the Mind,

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thing out of another, which is a *Consequence* or one thing *Following* from another. Nay, when we would *Attempt* to form *Ideas* of *Thinking* and all the various *Modes* of it, they are imagin'd to be so many *Motions* or *Agitations* of the Soul, in conjunction with the most refin'd and spirituous Parts of the Body, about the *Ideas* of sensible Objects, and the *Notions* formed partly out of them: And when from the Existence of these sensible things it infers the Being or Existence of things spiritual and imperceptible, and exercises those *Motions* or *Operations* upon them, as *Represented* by their Substitutes; that is properly meditating upon the things of another World.

AND thus it is with all the Passions of the Mind, *Love, Desire, Joy, Sorrow, Hope, Fear, Anger*; when we attempt to form *Ideas* of them, we do it by conceiving them as so many *Motions* or *Agitations* of the finest and most curious Parts in the frame of an Human Body, in conjunction with the purely spiritual Part of us, about Objects of Sensation or their *Ideas*, or about our complex *Conceptions*: And when those *Motions* are, by the *Mediation* of these *Ideas* and *Conceptions* exercised upon Objects out of the reach of all our Perception, such as God and *Heavenly Things*, and upon such Things of this World as have a more immediate relation to them, that is *Religion*. This is drawing the Mind off from the things of this World, and setting our Affections on things above; and the more habitually all

all those *Motions* of the Soul are imployed that way, to the greater degrees of true Devotion, and Piety, and Holiness do Men arrive.

C H A P. V.

A second Property of Ideas of Sensation, that they are Simple.

A SECOND Property of an Idea of Sensation is that it is *Simple*; that is, an *Uniform Uncompounded* Appearance, which cannot be resolved into more Ideas than one of the *Same Kind*; and is the Effect and Consequence of one single individual *Sensation*. So that this Property is applicable only to our *First* Sensations or Perceptions of Things, consider'd antecedently to any Act or Operation of the Intellect; excepting only that of a bare *View* and merely intuitive Knowledge of them, in the same Order and Figure they lie ranged in the Imagination; before it makes any *Composition*, or *Alteration*, or *Comparison*; and before it forms any *Judgment* upon them; or draws any *Consequences* whatsoever in relation to them.

THE Notion of *Simple* Ideas I think ought not to be reduced to such a narrow compass as they generally are by Logicians; as if the Ideas of *Sounds*, and *Tastes*, and *Smells*, and *Colours*, and *Tangible Qualities* only were *Simple*; and as if the Ideas of single separate *Bodies* were all *Compound*-

ed. Surely we should include into our Notion of *Simple* Ideas all that strikes the Sense at once ; as when we see the *Sun* or *Moon*, an human *Body* or an *Horse* ; these and all such like are properly *Simple* Ideas ; for it is the *Intellect*, and not the *Senses*, which sub-divides them into more Ideas than one, by directing the Sense or Imagination to survey the Parts, or Qualities, or Accidents successively : The Sensation is *One* only at first ; it is but one *Single Act* of Perception ; for you cannot divide the Idea of an human *Body* into the Ideas of *More* Bodies, nor that of an *House* into Ideas of more Houses. And therefore once for all, by a *Simple* Idea I mean, all that *Resemblance* or Similitude of the external Object, which the Organ of Sensation is capable of receiving in one distinct Perception ; as the Idea of an *Human Body* : Tho' it may be subdivided into many other Ideas ; as into the Ideas of all the different *Parts* of that Body ; and tho' these again may be divided into Ideas of still lesser Parts ; so that simple Ideas may be thus multiplied, as far as it is within the Power of Sense to distinguish.

1. BY this Property, Ideas of Sensation are distinguished, First from the various Alterations and *Combinations* made of them by the Mind. As these simple Ideas came into the Imagination without the Concurrence of the Intellect, so neither can it destroy any one of them ; but all beyond these are the *Creatures*

of

of the Intellect, which hath a sovereign Sway and arbitrary Power over those *Ideas*: It alters, and *Enlargeth*, or *Diminisheth* them in any Proportion; it *Separates* and *Transposes*; it turns and winds them at pleasure; and thus raiseth up to itself a new Set of *Compounded* Ideas with which the Imagination is furnished by it from *Within*, as those which were *Simple* and *Original* enter thither from *Without*. Thus the Ideas of many Men may be put together into one Idea of an *Army*; many Sheep to make the Idea of a *Flock*; many Houses into one Idea of a *City*; and thus also the Idea of *One* Man is by the Intellect made to stand for all Mankind, which is then called an *Universal* Idea.

2. THE Ideas of Sensation are by this Property distinguished from all those *Notions* or *Conceptions* which are Compositions only of the Intellect out of our simple and compound *Ideas* of Sensation, consider'd together with the various *Operations* of the Mind upon them. Such is the Notion we form of *Charity*, which is made up of the Ideas of a *Man* in Misery, of the Money or other *Relief* that is given him; and also by adjoining the several Operations of the Mind upon them, such as *Pain* of Mind for his Misery, a Sence of Duty to God, and *Compassion* for a fellow Creature. And thus it is with all *Virtues* and *Vices*, of which properly speaking we have no *Ideas Simple* or *Compound-*

ed; but each of them is apprehended by Ideas of Sensation, and the Motions or Operations of the Intellect upon them, put together into one complex *Notion* or *Conception*; and comprehended under one *Name* or *Term*, which is of a Signification so complex or general, that it always imports a Combination of several different Conceptions and Ideas.

AFTER the same manner the Intellect raises up to itself a Conception of *Spirit*; because it finds neither a simple nor a compound *Idea* thereof within itself, it makes up a sort of complex notion or *Conception* of it, by first adding together the Operations of our Mind, such as *Thinking* and *Willing* and the several Modes of them; and then *Substituting* them so combined, to represent the Perfections of a *Being* or *Substance* of which we have no *Proper Idea*; and of which we form the best *Idea* we *Can* from that of the most spirituous part of material Substance. And this is the way the Mind supplies the intire want of *Simple Ideas* for the Things of another World, whereof it hath not any, even in the most obscure and imperfect degree; so that it may be truly said, our *Simple* and *Compound* Ideas of Sensation, together with the various Operations of the Mind upon them, do comprehend the full extent of all our Knowledge: But to lay down Ideas of *Reflection* together with those of *Sensation* as *Equally* the *Ground-work* of our Knowledge,

ledge, is confounding the *Workman* with his *Materials*; and the Skill and Manner of exercising his Art, with the Stuff he works upon.

C H A P. VI.

A Third Property that they are Immediate.

A NOTHER thing peculiar to Ideas of Sensation is that they are *Immediate*. The original and simple Ideas of Sensation when they are *First* obtained, necessarily presuppose the Presence of the Object, and some real actual Impression of it upon the Organs of Sense; there is an *Immediate* and direct Representation of the Object, and it is perceived without the mediation or *Intervention* of any other Object or Idea whatsoever. Thus the Ideas of a *Man*, and a *Tree*, could never have come into the Mind, if they had never been present to the Sense, and the Eye had not actually seen them. Nor was it possible for us to have had an Idea of a Trumpet's *Sound*, unless the Collision of the Air had been once so near that some of the Undulations of it could strike upon the Sense of Hearing. So that by this Property they are distinguished,

1. FROM the Ideas we have of absent Objects of the same kind, but such as were never

Actually perceived; thus the Idea of a Man we *Have* seen, stands for the Idea of any other Man we *Never* saw. The Mind hath no other way of conceiving a Man or an Horse which was never present to the Senses nor actually perceived, but by substituting the Idea of a Man or an Horse which was so.

IF the Intellect could dilate itself no farther than the very particular or individual Objects which have been *Present* to the Senses and actually perceived, its Sphere of Activity would be very scanty, and all our Knowledge confin'd within a very narrow Compass: And yet this must be so, if Men resolved neither to *Know* or *Believe* the Existence of any thing but what is or hath been present to some of their Faculties, and thus actually perceived by them; they must not believe that there is a Man, or a City, or a Country in the World they never saw. We readily yield our firm assent to the *Being* even of sensible Things which we never perceived, and do reason and discourse of them under borrowed and *Substituted* Ideas; and we esteem our Knowledge of them to be *Real*, and *True*, and *Solid*, tho' we never had any actual Perception of them. And yet that Knowledge must be owned to be in some Measure imperfect, because no two Individuals of a like kind are intirely and *Exactly* the same in all particular Respects; and therefore the Idea of one must represent the other but imperfectly.

perfectly. All the *Men* and all the *Cities* we have not seen, somewhat differ from any we have seen; the *Men* have different *Features*, and *Shapes*, and *Colours* perhaps, and the *Cities* differently-dispos'd *Streets* and *Houses*; and yet notwithstanding their many *Unlikenesses* to that *Idea* by which we conceive them, we cannot say they are altogether *Unknown* to us.

2dly. *IDEAS* of Sensation are by this Property distinguished from all *Ideas* or *Conceptions* of things which are purely *Figurative* and *Metaphorical*. Of these there are two *Sorts*; one of which may be distinguished by the Name of *Human*, and the other of *Divine Metaphor*: But the latter being chiefly to my purpose, I shall take more particular Notice of that only here.

DIVINE Metaphor is the substituting our *Ideas* of *Sensation* (which are *Direct* and *Immediate*) as well as the *Words* belonging to them, to express the invisible and immaterial *Things* of *Heaven*, of which we can have no direct *Ideas*, nor any *Immediate Knowledge* or *Conception*; as when *God's Knowledge* is express'd by his *Eyes* being in *Every Place*; his *Goodness* in granting our *Petitions*, by his *Ear* not being *Heavy*; his *Power* by a *Strong Hand*; and many others of this kind used in *Scripture* to express his *Attributes*, and other heavenly *Things* with

with an Emphasis, and in a Figure and Allusion only, *Without any correspondent Reality or Resemblance* between the Things compared.

BOTH Human and Divine Metaphor agree in this, That the figurative Words, and Ideas, and Conceptions, are us'd without any *Real Similitude* or *Proportion*, or *Correspondent Resemblance* in the things compared. The Comparison is not founded in the *Real Nature* of the Things, but is a pure Invention of the Mind and intirely *Arbitrary*. There is for Instance no Similitude or real Correspondence in the Nature of Things between the *Verdure* of a Field and *Smileing*; between a *Faculty* of our Soul in distinguishing Beauties and Defects in Writing, and Painting, and Musick, and the *Taste* of the Palate; between the *Roughness* of the Sea, and the *Anger* of a Man; and so likewise between *Hands*, and *Eyes*, and *Ears*, and God's inconceivable, tho' *Real* supernatural *Perfections*.

2. THEY agree in this likewise, That neither of them are absolutely *Necessary* to a *True* and *Real* Knowledge of the Things designed to be expressed or conceived by the substituted Ideas. They would both be intirely useless, were not those Things known otherwise more *Immediately* and *Directly*, or at least more *Exactly Before*, after another manner.

AND they differ in this, That in Human Metaphor, the Ideas or Conceptions *Designed* to

to be express'd, are or may be as *Directly* known and as *Immediate*, as the Ideas and Conceptions placed in their *Stead*. But in Divine Metaphor the *Substituted* Ideas are *Immediately* and *Directly* known, but what is designed to be express'd and convey'd to us thus, is no way conceivable by any *Direct* and *Immediate* Idea, Conception, or Notion.

3dly. The Ideas of Sensation are by this Property distinguish'd from all Ideas or rather *Conceptions* and *Notions* which are purely *Analogical*. That is, when the *Conceptions* and *Complex Notions* we already have of Things *Directly* or *Immediately* known, are made use of and substituted to represent, *With some Resemblance, or correspondent Reality and Proportion*, Divine things whereof we can have no *Direct* and *Proper* Idea, or *Immediate* Conception or Notion at all. As when our Conception of *Human Wisdom*, which consists in *Thinking* and *Reason*, is substituted to represent an *Inconceivable* but *Correspondent* Perfection of the Divine Nature. This I call *Divine Analogy*, to distinguish it from that *Human Analogy* which is used to conceive things in this World; as when we conceive the various Operations of *Instinct* in Brutes, by Analogy with those of *Reason* in Men.

THIS Divine Analogy is universally us'd with respect to all *Immaterial* or purely spiritual

tual Things of another World, when we wou'd apprehend them with any degree of *Real*, or *True*, or *Useful Knowledge*. For since there can be no actual *Idea* or immediate *Conception* or *Consciousness* of what is purely spiritual, by any of our Faculties of Body or Mind, or of both together; consequently there is a necessity for thus making other Conceptions and Notions which are familiar to us, and direct, and immediate, to *Stand* for them in the Mind; that by their *Mediation* we may think and speak of what is otherwise inconceivable and unutterable with any Degree of correspondent Exactness and Proportion. Thus we conceive the *Knowledge* of purely spiritual Beings by our *Thinking*, and apply the various Modes of it to them; nay, we thus conceive God himself and all his Attributes, and speak of them by the mediation of the Operations of our own Mind, and of the more commendable Passions and Affections of an Human Soul.

C H A P. VII.

That they are Direct.

A FOURTH Property of Ideas of Sensation, which I shall assign, is that they are *Direct*; by which they are not opposed to such as arise from any *Reflex* Act of the Mind upon itself. The Mind or spiritual Part of us cannot look upon or into itself, by either a direct

rect or reflex Act, any more than it can discern a Soul in its State of Separation from the Body: We have no Knowledge of our own Spirit, or of any of its Faculties, but from a conscious Experience of its several Ways of Acting upon the Ideas of Sensation, or the Objects of the visible Creation; which tho' it be neither a direct nor reflex View, yet is a *Knowledge* of the Operations of our Mind, as *Immediate* as the View it hath of those Ideas of external Objects upon which it operates. But they are by this Property oppos'd not only to all *Indirect Ideas*, but to our indirect *Conceptions* and *Notions* also; which Opposition may be illustrated in general by this Similitude. When we look strait in a Man's Face, this gives us a *Direct* Idea of it; but if we had never seen that Face but in a Glass, it would have given us an *Indirect Idea*, or bare Resemblance of it: So that an indirect Idea or Conception is when we have never discerned the thing *Itself*, but either a mere *Shadow*; or else a more perfect Similitude or *Resemblance* of it in something else.

1. THUS then they are by this Property oppos'd First, to those *Metaphorical* Ideas, or mere *Shadows* only and Allusions, made use of to conceive the Objects of another World. For instance, the Idea of the *Sun* or a resplendent material *Light* is *Direct*; I do not discern it by the Intervention of any other Idea; But when
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this Idea is put for the *Glory* of God or of Heaven, it becomes *Indirect*. I can have no *Direct* Intuition or Idea of the *Glory* of Heaven in any degree, and therefore I view it as well as I can *Indirectly* in that of *Light*. And thus I conceive God's Power by a *Mighty Arm*; and the *Motion* of Angels by *Flying*.

WHAT Idea I have of *Material Substance* is in every Respect a *Direct* one. My Senses have a direct Perception of its Bulk, Extension, Figure, and Solidity. But when this Idea of Substance is applied to conceive the Substance or Essence of Matter and Spirit in strict Conjunction, it is *Indirect*; and much more so when 'tis used for purely immaterial Substance; for then it can import nothing but *Being* in general.

2dly. THEY are by this Property oppos'd to those Types only, or bare *Resemblances* of God and the Things of another World, which for want of any *Direct* View or Knowledge of them, are in a good Measure render'd intelligible, and become conspicuous by a kind of *Reflection* only from our direct Conceptions of Things in this World; as the Likeness of a Body is from a Mirrour or Looking-Glass. For our *Conceptions* and Notions may be *Direct* or *Indirect*, as well as our *Ideas*. When they stand in the Mind for their proper and *Original* Objects, and when the Words that express them

them are taken *Literaly* for such Objects, they are *Direct*; we have a direct Knowledge of the things they stand for. But when they are *Substituted* to conceive, and do *Stand for* Divine Immaterial Things, then they become *Indirect* and *Analogical*. Thus the Conception I have of *Thinking* in its most perfect Degree, is from an *Immediate* Consciousness within me; and may be called so far a *Direct* Conception, because it needs not the Intervention of any other Conception by which to know it. But when I place this to *Represent* and *Stand for* the Knowledge of a pure Spirit, it becomes an *Indirect* and *Analogical* Conception.

AND thus it is with God and his Attributes; I can have no *Direct* View or Intuition by the Eye either of Body or Mind, of any thing in the divine Nature; therefore there is no other way of beholding him but in the *Mirrou* of the visible Creation, and particularly in our selves: So we behold his *Wisdom* in our *Thinking* and Reasoning; his *Power* in our worldly Dominion and Power; his *Goodness* in the Rectitude of our most commendable Passions and Affections. Not by adding *Infinity* to each of these, as some have grossly mistaken, so as to stretch our Imagination as far as we can to *Infinite Thinking*; *Infinite Strength*; *Infinite Rectitude of Passions and Affections*: But by adding Infinity to those *Incomprehensible Perfections* in the divine Nature of which we have not the least

least *Direct* Glimpse or Knowledge ; and therefore do conceive them *Indirectly* in those *Resemblances* of them which are discernible in the most perfect Works of the visible Creation. Thus, as in a Mirrour, we *See him who is invisible* ; and instead of *Seeing all things in God*, as some have *Enthusiastically* fancied, we see God in his Creatures ; and the *Invisible things of him are known, by the things that are made.*

THE true Nature and Manner of the *Present* Knowledge we have of the things of another World, is, by the Apostle, very aptly described by our *Seeing thro'*, or rather *In a Glass darkly* ; and our *Future* Knowledge of them by our seeing *Face to Face* ; that is *Directly*, and not by any *Reflection* either of mere *Shadows* only, or *Resemblances*, as it is now with us. The Word *Εἰσπτε* in the Original of that Passage is not a *Perspective*, but a *Mirrour* or *Looking-Glass* ; and the true rendering of it is *In a Mirrour or Looking-Glass*, as the Words join'd with it are *Εν ἀνύμῳ*, *In an obscure Representation* ; this is evident from the Opposition in the following Words, *Then Face to Face*. To shew the great Aptitude and Significancy of that Similitude of our *Seeing in a Glass darkly*, I shall observe these two things.

I. THAT a Glass or Mirrour exhibits to us nothing of the *Reality* and *Substance* of the thing represented in it ; the Similitude form'd by the
Reflection

Reflection of the Object hath no more of the true *Essence* and Properties of the thing itself, which it exhibits, than a mere *Shadow*; and is nothing more than an *Appearance* which perisheth with the Removal of the Object. And yet we cannot say but that there is a Representation, and a true one; but that there is a *Real Likeness* of the Substance in that airy Form; and that there is however such a *Proportion* between them, that the Idea of a Face we never saw but in a Glass is a just one, and may be well *Substituted* in the Mind for the Face itself, and that it gives us some *Real* and true Knowledge of it.

THUS it is with those *Conceptions* which stand in our Minds to represent God and Spiritual Things. Tho' the things they are substituted for, are of a quite different *Kind*, and tho' these *Substitutes* are no more in respect of them, than a fleeting transient Appearance only in the Glass, is to the Man himself whom we see in it; yet there may be such a Likeness or Proportion and *Analogy* between them, as may render our natural and familiar Conceptions of worldly Things apt and just Representations of things *Supernatural*, and particularly of the Divine Nature: Insomuch that the Knowledge we have of them by that Analogy, tho' *Imperfect*, shall be however *True* and *Real*; and all our just Thoughts and Reasonings upon them shall be solid and substantial; that is,

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while they are kept within the due Compass of those Similitudes and Representations of them. For then it is that Men run into Solecism and Absurdity, into Error and Confusion concerning God and spiritual Things; when they, not contented with this imperfect degree of Knowledge by Representation only and *Analogy*, will argue from Things merely *Natural*, to the *Real Intrinsic* Nature of those Things which now we can know no other way but by that *Similitude*, or *Correspondency*, or *Proportion* they bear to our natural Ideas and Conceptions: And when they proceed upon this false Supposition, that what can be affirmed of these Representations only, must be strictly and literally true with respect to the *Real Nature* and Substance of the Things they represent.

UPON this very mistake it is that our modern clandestine *Arians* argue Christ to be a *Separate, Inferior* Divine Person; *Subject* and *Sent*, and doing the *Will* of another, in as strict and *Literal* a Sence as one Man can be said to be the Messenger of another, and to perform his Will, and to be separate from him: Tho' this be as absurd as to argue that the Reflection and Image of a Man in the Glass, is a true and *Real* human Body and Person, in all respects like one of our selves. Again, These very Men at another time run into a quite *Contrary* Extreme and Absurdity; and, like the *Socinians*, turn this *Analogy* into mere

mere *Metaphor* and *Allusion* only. Thus they argue that *Son* and *Begotten* when spoke of Christ, are only a *Figure* for a more transcendent Act of *Creation*; which is as groundless as asserting the Image in the Glass to be no more than a metaphorical *Allusion* only, without any correspondent *Resemblance* or *Analogy* at all to the Man reflected from it. And thus the Socinians will have the Blood of Christ to be no *Price*, *Purchase* or *Redemption*, because there can be no proper and literal *Price*, *Purchase* or *Redemption* in the Case.

IN short, most of the Arguments by which the Socinians bring all the Mysteries of Christianity to *Nothing*; as well as those of all the *Deists* and *Freethinkers* of this unbelieving Age who owe all their Infidelity to the Socinian Hypothesis, are built upon this sandy Foundation. Accordingly when we come to consider them more particularly, we shall find that their Reasonings and Inferences are as absurd, as those would be which we should make from the *Likeness* of a Man in the Glass, to his *Real Nature*: As if we should from thence argue with great acuteness, that a Man himself could have neither a *Body* nor *Solidity*, nor *Spirit*, nor *Life*, nor *Reason*; that he had neither *Sensation* nor *Speech*; nay, that he was nothing but a mere Shadow or Appearance, and had no *Being* but in our Imagination alone.

2. THE second thing I shall observe concerning that Similitude of the Apostle's is, that in all Instances universaly we use the *Same Words* and Expressions for the *Similitudes* and *Appearances* of Things in the Glass, by which we express the Things *Themselves*; and indeed this is the most just and proper way we have of speaking of them: For tho' there is nothing of the *Real Nature* of the Objects represented, in those Appearances; yet there is such a Correspondency and *Proportion* between them, that the same Words aptly serve for both. Thus we say we *See* a *Man* in a Glass, when we see no such thing; for the Appearance hath nothing of the real Nature of Man in it: And thus we say we see the *Sun*, *Moon*, and *Stars* in the *Water*, when there is no such thing there. And yet it would be absolutely false to say we do *Not* see any thing at all of them in the Glass, or in the *Water*; because there is such a *Similitude* and *Proportion* between the Objects and those Representations of them, as would give us some imperfect Idea or Notion of the Things themselves, tho' we had never seen them but in a *Glass*, or in the *Water*.

ACCORDINGLY then if we could but make the Supposition that there were a Person who never saw the Face of any other Man but in a Glass, nor *Sun*, *Moon*, or *Stars* but in the *Water*; how imperfectly would he think and

speak

speak of the Things themselves represented to him by those Adumbrations and faint Appearances? I shall only observe in short that he would not be able from thence to know exactly any one particular with respect to their *Real Nature*; and every Inference he made from those Images to the *Intrinsic Substance* or Essence and *True Properties* of the things signified, would be full of Absurdity and Solecism. One of the last things he could infer would be, that any of them had *Solidity* and a *Body*; or that the human Appearance could have *Sense*, and *Reason*, and *Understanding*, and *Will*: And in such a Case as this, all the *Names*, and *Words*, and *Expressions* he used for those *Similitudes* only, he would substitute for speaking of the Things themselves; and would not invent *New Terms* and a *New Language*, for Things whereof he had no Idea or Conception as they were in their own Nature.

It is this kind of Analogy which runs thro' all our *Expressions* of spiritual and immaterial Objects. As we have no *Idea* or *Conception* of their real and true Nature, so neither can we invent any *Words* or *Expressions* which shall be peculiar and proper to them; nor indeed can any Words *Express* what is *Inexpressible*: Therefore we are under a necessity to *Speak* of them after the same manner we *Conceive* them; and apply those Words and Phrases to them by which, in their first Propriety, we

express the Ideas or Conceptions which stand for them in our Minds. Thus the Word *Spirit* in its first Propriety is used to signify the most volatile and exalted Parts of *Matter*; and is from thence taken to express an human Soul in *Conjunction* with *Matter*; and from thence again transferr'd to represent a purely *Immaterial* Substance by Analogy. The Word *Wisdom* signifies primarily the most advantageous and dextrous management of our Thinking or Reason, to obtain a commendable end; and is from thence apply'd to an *Inconceivable Perfection* in the Divine Nature: So *Goodness* which is first apply'd to the regulating our Passions and Affections with regard to other rational Creatures, is attributed to God; and serves to express some incomprehensible Perfection in him, for which we have neither a *Proper* Word, Idea, or Conception; and so it is in all other Instances. Thus the same Words and Phrases serve to express the things whereof we have *Direct* and *Immediate* Ideas and Conceptions, and those things whereof we have *None* such; they equally signify something *Real* and substantial, whether they are apply'd to one or the other: Only when they are apply'd to the latter, they are always taken in a more *Elevated* and *Exalted* Sense; to denote Things which so far transcend all our Capacities, that we have no other way of thinking or speaking of them, but by such Words and Conceptions as are common and familiar to us.

C H A P. VIII.

A fifth Property, that they are Clear and Distinct.

THE last Property of Ideas of Sensation is, That of their being *Clear* and *Distinct*; which is meant only of those that are *Simple* and *Original*; the Impressions made by particular sensible Objects upon any of our Organs of Sensation; which have ever a greater or less Degree of Perspicuity in Proportion to that Strength, and Firmness, and Frequency with which the Object strikes upon the Sense; and to the Vigour of the Imagination in receiving and retaining them. Then an Idea is at the Height of Perspicuity when it is so evidently and plainly discerned by the Mind, that it can be distinguished from all other Ideas at one *View* of the Intellect; without farther Observation or Reasoning, to separate it from others that have any Likeness or Resemblance of it; and then it is that it removes all Doubt, and compels our Assent to the Truth and Existence of the Object it represents. Now by this Property these Ideas are distinguished,

I. FROM all Delusions of the Senses. There is ever more or less Obscurity and Confusion in our Ideas according to the present Temper

of the Organ of Sensation, the Distance of the Object, and the Quality of the Medium which interposes: These being rightly and duly disposed, every original Idea which is made by one and the same Object, and at the same time is not only *Distinct*, and *Clear*, and *Adequate*, but *Simple* too; as the Impression of a Seal is but one Figure and Similitude, tho' it consists of several different Parts. Thus the Idea caused in the Mind by our looking on a Man, or an Horse, or a Tree is a simple Idea; and is distinct, and clear, and adequate; and the Reason is plain, because such an Idea contains all that the Object is naturally disposed to imprint upon the Sense *At once*, and all that the Sense is framed and contrived by the Author of Nature to take in or receive at *One Act* of Sensation.

OF this Kind are all our Ideas of every single and particular Substance; for tho' when I look upon it, I do not see into the inward *Essence* and Configuration of all its Parts; nor discern all its primary and secondary Qualities; nor *How* they subsist in it; nor can view it so as to take in all its Powers active and passive: Yet the Idea comprehends all that the Object is naturally disposed to Impress upon the Sense at once; and all that either the Sense or the *Imagination* is capable of receiving from one single View. Whatsoever is beyond this is the Object of more *Particular* Sensations, or rather of Reason and Observation; and not of one
single

single Act of Sensation. And sure it must be absurd to say, that an Idea of Sensation is either *Obscure* and *Indistinct*, or *Inadequate* because it doth not contain what the Object cannot communicate to the Sense, nor the Sense is any way capable of perceiving.

FROM hence we see how fanciful and precarious that Opinion is, which asserts our Ideas of all, even single and particular Substances, to be *Complex*, and *Indistinct*, and obscure, or *Inadequate*; because we do not discern the inward Configuration of all their Parts, together with all their essential Qualities and Powers by any Act of Sensation; whereas for the same Reason there could be no such thing as a clear and distinct Idea of *Any* Object whatsoever. Thus you shall have no clear and distinct Idea of *Sound*, because in one and the same Sensation we do not perceive that Commotion or Concussion of the Air which causes it; and those Undulations which gradually flowing from thence do at length strike upon the Organ of Hearing: Nor can the Ideas of *Taste* be *Simple* or *Clear*, because we have no Gust or Sensation of the exact Figure and Conformation of those minute Particles of Matter which affect the Tongue or Palate; neither thus are our Ideas of Colours *Simple*, or *Clear*, or *Distinct*, or *Adequate*; because the Eye doth not discern that peculiar Texture of those Particles in the Superficies of Bodies, which Reflects the Light so as to give it that Appearance,

ance, rather than any other. This absurd Opinion was invented and tediously pursued, only for the Support of that bold and irrational Position, *That we have as clear and distinct an Idea of the Substance of a Spirit, as we have of bodily Substance*: Whereas, were this true, we should from thence have as *Direct*, and *Clear* and distinct, and *Adequate* a Knowledge of all created Spirits, and as clear and direct Evidence of their *Existence* and true Properties, as we have of Body.

2. By this Property the *Simple*, original Ideas of Sensation are distinguished from all the *Alterations* made in them afterwards by enlarging or diminishing; and by the various *Combinations* they undergo at the Will and Pleasure of the pure Intellect. Thus the Mind may alter the whole Face of Nature, and some way or other change every Object from what it really appears to the Senses; and raise up to itself such new Ideas out of those which are simple and original, as have no Being but in the Intellect alone; such as those of *Pigmies*, *Fairies*, and *Centaur*s. These do all go under the Denomination of Ideas of Sensation, tho' not occasioned by the Presence or Impression of any external Object: Because as they are formed by the Intellect in the Imagination out of our simple Ideas, so they remain there and become new and further Materials for the Mind to exercise its Operations upon; and they have
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greater or less Degrees of Distinctness and Perspicuity, as they are more or less alter'd and compounded.

I would observe here that when any particular simple Idea is rendered *Specific*, then from being *Clear* and distinct it becomes more *Obscure* and confus'd. In order to understand which it must be consider'd, that we do not form specific or universal Ideas, or Notions, by collecting all the Powers and Qualities observed in the Particulars of every kind; and then putting them together to make up one Idea or Notion to stand for them all, and which is supposed to be formed by *Abstracting* from all the *Individuals*. But what is quite the reverse, all our specific or universal Ideas and Conceptions are formed thus; the Mind substitutes the Idea or Conception it has already obtained of some one Individual, to stand for and represent all the Individuals of the same Kind. As for instance, when I would form an *Universal* Notion of *Mankind*, I do not first collect all the Powers and Qualities I observe common to all particular Men, and then put them together into one abstract Notion of Mankind, to include all the Individuals: But on the quite contrary, having obtained the clearest *Complex* Notion I can of one individual Man, the Intellect makes that a Representative of all the Men in the World; and thus renders it *General* in its *Signification*, and consequently more

more obscure. Whereas were all the Individuals of each Kind exactly the same in all respects, as they differ in many; the Idea or Notion when it became thus Specific or General, would be as clear and distinct as when it stood for one Individual.

3. BUT lastly, the simple Ideas of Sensation, together with those compounded out of them, are by this Property distinguished, as I may so say, even from *Themselves* in a *Secondary* Acceptation and Application of them; that is when they are taken in Conjunction with the Operations of the Intellect, and thus are *Substituted* for the Representation of things of the *Real True* Nature of which we can have no Notion or Idea at all, that is for the things of another World; which for greater Clearness and Brevity it will be convenient hereafter to denote by the Name of the *Antitypes*, and those Ideas or Notions which represent them by that of the *Types*. As when *Begetting* is put for the *Supernatural Generation* of the Son from the Father; *Father* and *Son*, for the *Relation* between the two first Persons in the Trinity; our human *Spirit*, or rather *Soul*, for a Being purely *Immaterial*, and particularly for the *Third* Person in the divine Nature; *Price*, *Purchase*, *Ransom*, for the *Merits* of Christ's Death, and the *Value* and *Power* of his Sacrifice with God; *Mediation* and *Intercession* among Men, for the *Inconceivable Manner*

ner of his *Reconciling* us to God. I might thus run thro' all our Conceptions and Words for the things of another World, which in their first and strictly *Proper* Signification are distinct and *Clear* ; but then are commonly supposed to become more confused and *Obscure*, when they are transferred from their natural Import and Signification to things Supernatural, and therefore otherwise utterly inconceivable.

AND thus it is likewise with all those *Complex Notions* and *Conceptions* which are made up of our *Simple* and *Compound* Ideas of Sensation, in Conjunction with the *Operations* of our Mind upon them. The more of these are accumulated to make up one Conception or Representation, the more confused and indistinct it is. As when we put together the Ideas of a *Man*, of *Want* or *Misery*, of an *Alms*, the Notion in general of our *Duty* to God, of *Humanity* towards our fellow Creatures, and of the *Reward* of another World to make up a complex Notion of *Charity*. And thus it is also in the complex Notions we form to our selves of *Immaterial* Beings, and of all things *Relating* to them ; as when to the Word *Substance* and our Idea of it we add *Thinking* and *Willing*, together with the various *Modes* of them, to make up an *Analogical* complex Notion of *Spiritual* Being in general : And when again we carry on that very Conception and render it yet more com-

complex by adding to it all other the greatest Perfections natural or *Moral* we are capable of observing in rational Agents; which Conception becomes yet less clear and distinct by removing from it all the *Imperfections* of the Creatures within our view, for a Representation of the divine Nature. All those Ideas and Notions which go to make up these Compositions, are, when considered singly and separately, plain and obvious, clear and distinct, both in their *First* and *Analogical* Acceptation; but when they are united into *One Complex* Conception which stands in the Mind to supply the Place of one *Simple* uncompounded *Idea*, which we should have of that Thing if we had Capacities or Faculties for a *Direct* or immediate Perception of it; then they become more confus'd and obscure.

BUT then it ought to be well considered, that whatever there is of supposed Obscurity and Confusion in those Analogical complex Notions so form'd, and then substituted for the Representation of heavenly Things; it does not proceed merely from their being *So Complicated*, (in which instance they are only on an equal Foot with all other very complex Notions) nor does it proceed from the nature of the Things thus *Represented*, they being in their *Own Nature* very clearly intelligible had we Capacities so to apprehend them: But from a prevailing erroneous Opinion, that we have *Direct* and *Pro-*
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per, tho' indistinct and confused *Ideas* of those things, whereof in Reality we have no other than *Indirect* and *Analogical* Conceptions; and from a mistaken Imagination that these *Analogical* Conceptions give us some imperfect Degrees of *Direct Perception* where we have none at all. In order to the right apprehending of which I shall propose these two things to be considered.

1. THAT in Respect of *Immaterial* Beings, and of all things relating to the *Real True* Nature of them as they are in themselves, we are as a Man born *Blind* in Respect of Light or Colours; and not as a Man who hath a very *Dim* Sight, or who can discern *Direct*, tho' *Faint* Glimmerings of Light; and hath some *Immediate*, tho' no more than *Confused* and imperfect Views of visible Objects. We can have no *Ideas* of immaterial Beings from our Senses; nor have we any *Ideas* of them that are purely *Intellectual* and intirely independent of *Ideas* of Sensation; we have not the least Spark of Light, or smallest Glimpse, whereby to discern their *Real* Nature or Essence, or any Part of it; so that thus far it is not an indistinct or *Obscure* Perception, but *No* Perception at all. When Men are fully apprised of this they will find,

2. THAT all those Conceptions which *Stand* in the mind for spiritual Things, and those
Words

Words and Expressions which we use for them, are in themselves, at least *As clear* and distinct when they are apply'd to this secondary and *Analogical* Sence, as when they are apply'd to what they import in their first and *Proper* Signification; that is, *As far as we can have any Knowledge at all of those Things of another World, or are obliged to give any Assent to them.* As for Instance, The Conceptions of *Father, Son, and Spirit* are clear and distinct enough in their first and proper Acceptation; the *Relation* between *Father* and *Son* among us is clear and distinct; and so are those Properties of a *Human Spirit*, which we have from *Self-consciousness*. Now when these are *Transferred* from their first and proper Signification to the Persons in the Blessed *Trinity*, they are no less distinct and *Clear* than before, as far as we are *Obliged* to *Understand* that Distinction in the Divine Nature, or to *Believe* it. For the *True* and *Real Nature* of the *Father, Son, or Holy Spirit* is no Object either of our *Understanding* or *Faith*; any farther than to understand and believe that the Distinction is *Real*, as it is *Incomprehensible*. *How* and after what exact manner the first is a *Father, How* the second a *Son, and How* the third a *Spirit* differing from either, is likewise no Object of our *Christian Faith*, because it is no Object of our *Understanding*; and because we can *Believe* nothing but *What* we first *Understand* distinctly and clearly, and as *Far* only as we understand it.

IF we understood the real manner of Distinction in the Divine Nature *Confusedly* and *Indistinctly*, our *Assent* would be so likewise: No, what we are to believe is, that we conceive nothing of the *Real Nature* of Father, Son, and Spirit, nor of the *Manner* of that Distinction. But we are bound to believe what we *Do* understand, namely that there *Is* a *Real* and true Distinction, and a *Personal* one likewise in the Divine Nature; as there is a real and personal Distinction between the *Father* and the *Son* among *Men*, and as there is a real and personal Distinction between one *Human Spirit* and another; but *What* they are in *Themselves*, and *How* they are *One* or how they are *Three*, we have not so much as a *Confused* and *Obscure* Perception of.

So again, the Idea and Word *Begotten*, when apply'd to the Communication of the *Divine Nature* to the Son, is as clear and distinct as when apply'd to *Human Generation*. As for the true and *Real Manner* and Nature of the Divine Generation, it is true we cannot have the least Idea or Conception of it; and accordingly we cannot give our *Assent* to what we do *Not* at all apprehend. But we know clearly and distinctly that the Son is said to have been begotten of the Father; and whatsoever *Incomprehensible Manner* of Production is meant by the Word, we are to understand

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derstand and believe what is clearly and distinctly expressed by that Term; that Christ is the Son of God by a supernatural Generation in as *True* and *Real* a Sence, as one Man is the Son of another in the way of Nature: And that the Divine Generation differs as *Essentially* from all manner of *Creation*, as a Man's begetting a Son differs from his making a Statue; and the not giving our Assent to what *Is* so clearly and distinctly revealed is *Infidelity*.

THUS it is with the Conceptions and Terms, *Price*, and *Purchase*, and *Ransom*. As far as we are obliged either to know or believe that the Blood of Christ is such, we have as clear and distinct Ideas of them when apply'd to it, as when they are used in the common Affairs of Life; insomuch that we can know clearly and distinctly, and give a firm unshaken Assent to this Proposition, That the Blood of Christ was a *Real* and *True Price*, *Purchase*, or *Ransom* for us; tho' we are utterly ignorant of the *Nature* and *Degrees*, of the Virtue and Merit of his Sacrifice with God, which are no Objects either of our Understanding or Assent: As we might know and believe that a Price and Ransom was paid for the Redemption of a *Captive*, tho' we know neither the *Kind* nor the *Value* of the Price by which he was redeemed.

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AND lastly, thus it is with the Conception and the Word *Intercession*. How and after what real *Manner* Christ intercedes for us, so as to prevail with God in our behalf; and how he pleads the Virtue and Merit of his Sacrifice, can't be said to be *Obscurely* and *Indistinctly* known, but totally and intirely *Unknown*; as it is not at all revealed, so it is no Article or Part of our Christian Faith: But that he doth make a *Real* and true *Intercession* for us, is revealed; and this is clear and distinct, and accordingly the proper Object of our Knowledge and Assent; and all that we are to believe of the *Real Nature* of that *Intercession* is, that we neither *Have* nor *Can* have any Knowledge of it in this World, and therefore ought to acquiesce therein till we come to another. In the mean time we are to *Believe* as *Far* as we can *Know* clearly and perfectly; that Christ intercedes for us; as we might believe that the Son of a Prince intercedes to his Father in behalf of a Captive; tho' we may be utterly ignorant after what manner he performs it, and what Motives or Arguments he makes use of to obtain that Pardon and Redemption.

I MIGHT here run thro' all the *Attributes* of God, and *Mysteries* of the Gospel, and shew how the Ideas and Conceptions which are substituted for them in the Mind, and the Terms by which we express them, are as *Clear* and *Di-*

strict when attributed or apply'd to those *Heavenly* things (as far as we are obliged to believe them) as when they are taken in their *First* and strictly proper Signification; and how what is *Unknown* of them is no direct or immediate Object either of *Reason* or *Faith*. As also how all our *Moral* Reasonings upon the *Types* hold true in respect of the *Antitypes*; and then only are dubious or false when we attempt to reason from the *Real Nature* and Substance of the *Types*, to the real true Nature of the *Antitypes* whereof we are utterly ignorant. But all this will be fully consider'd when I come to lay open the Nature of *Analogy* in a following Treatise, together with the manifold Use of it in Religion.

CH A P. IX.

The Difference between Divine Metaphor and Divine Analogy.

FROM what I have already said in Chapter the Sixth, Metaphor in *General* may be easily and widely distinguished from all Analogy: But because the Distinction is of great and important Moment, I shall more particularly place the difference between *Divine Metaphor* and *Divine Analogy* in a clear and opposite Light here; these two being most liable to be confounded and mistaken. But before

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I enter upon the Explication of this material Difference, I must desire the Reader to recollect what I have already said of the proper Use of the Word *Idea*, and that I think it ought to be confined intirely to our simple and compound Ideas of *Sensation*, in Distinction from all the *Operations* and *Affections* of the *Mind*, of which we have an immediate *Consciousness* without the Intervention of any *Idea*; and from all those complex *Notions* or *Conceptions* form'd by the *Mind* out of its own *Operations* and the Ideas of *Sensation*. Thus we have an *Idea* of an *House*, a *Consciousness* of *Thinking* or *Grief*, and a *Complex Notion* of *Justice*, *Mercy*, and *Charity*. If this be observed, the following Distinctions will be clearly and fully apprehended.

I. FIRST then, Divine Metaphor is intirely *Arbitrary*; and no way absolutely *Necessary* towards our conceiving or exprelling the Nature of purely spiritual Things or their Properties. But Divine Analogy is, in our present Circumstances, absolutely necessary both to our conceiving and speaking of immaterial Things; when we would think of them with any degree of *Exact Knowledge* at all, or express any *Correspondent Reality* in those Things: Because, as I said, we can neither know them by immediate *Ideas*, or by *Consciousness*, or by any *Direct Perception* or *Notion*. In short, we can neither conceive them

Of our Selves; nor can any thing intirely *New* concerning them be *Reveal'd* to us, as our Faculties now are, without the Mediation of this Analogy. But 'tis quite otherwise with Divine Metaphor; This is never us'd but to exprefs something *Already* known and conceived by the Light of Nature, or revealed by God with more Exactness thro' the Mediation of *Analogy*.

WERE we capable of forming no other than *Merely Metaphorical* Ideas or Conceptions of God and heavenly Things; and were no other also made use of in a Revelation of Doctrines intirely new concerning them; such merely figurative Ideas or Conceptions could never have answered the necessary Ends either of natural or revealed Religion. For as they would then be mere Figure and *Allusion* only, without conveying a Notion or Conception of any thing *Correspondent* or *Answerable* in the very intrinsick Nature of the Divine Things; we never cou'd have *Argued* from them with *Justness* and *Certainty*, or without perpetual Mistake and fatal Error; All our Reasonings upon them would be precarious, and without any solid Foundation in the *Nature* of the Things; and in short we should have nothing more than a *Merely Figurative*, that is, no *Real*, and *True*, and *Exact* Knowledge of them at all.

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Now this Observation can no way depreciate the Excellency of *Scripture Metaphor*; because this always supposes us furnished beforehand with more exact, and complete, and *Correspondent* Notions of God, and other heavenly Things from natural Reason or Revelation, by Analogy. And therefore 'tis that the Holy Spirit has given us, not merely figurative and Metaphorical Ideas *Only* but Analogical Conceptions and Terms for all the things of another World which were necessary for us to have any true and undoubted Knowledge of; particularly of God and his Attributes, the Mysteries of Christianity, and the future State of Rewards and Punishments. And tho' we read of the *Hand*, and *Eye*, and *Face*, and *Arm* of God, yet we are supposed to have had Notions of his *Power*, and *Wisdom*, and *Goodness* before; or this Metaphorical Manner *Alone* could never have given us any useful Notice or real Knowledge of those his inconceivable Perfections.

It no way debases Scripture Metaphor to say, that it answers not an End for which common Sense will tell us it was never *Intended* by the Holy Spirit. When it is used in Scripture to express heavenly Beings, it is not designed to describe any thing really Correspondent and *Truly Answerable* in those Beings, as Analogy is: But rather to *Express* more *Emphatically*, what we *Know* already more

Exactly by Analogy. Then indeed the Metaphorical Images in Scripture serve to excellent Purposes; namely to illustrate what was *Otherwise* known and conceived; to awaken and exalt the Mind; to strike it with greater Awe and Surprise; and to move all our religious Passions and Affections; which is the proper use of all Figure. Even *Human* Metaphor, were it used to express or conceive any thing which we never could have had any Idea, or Consciousness, or Notion of, but merely from that Metaphor *Alone*, would convey to us no *Real* or true Knowledge; and much more would this be true of *Divine* Metaphor, if it was the only Method we had of conceiving and expressing the imperceptible things of God and another World: For what real or *True* Knowledge could we possibly have of the *Infinite Power* of God for instance, by the merely figurative Idea and Expression of a *Strong Hand*, or *Mighty Arm*, if we could never have known it more exactly some other way?

FOR these Reasons it is, as I observ'd, that wherever God is pleased to reveal any thing intirely new concerning heavenly Things, he always does it by Analogy with the things of this World, and not by Metaphor only; in such Instances we always find Analogy us'd to *Inform* the *Understanding*, as Metaphor and other Figures are, to *Affect* the *Imagination*. And there is so little danger of mistaking one for the
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the other in Scripture, that no Person who will use his common Sense without prejudice, can ever confound them. For who, could otherwise than wilfully, mistake the *Analogy* in the Words *Son* and *Begotten* when applied to Christ, for pure *Metaphor* and *Figure* only; or the Words *Door*, and *Way*, and *Vine*, and *Light of the World*, when spoke of him, for an *Analogy* as compleat and perfect as the former; without the utmost Violence to his Understanding? And yet as plain and obvious as this is, the not duly considering this material Difference between Divine Metaphor and Divine Analogy has been the Occasion of numberless and *Fatal* Errors in Religion.

2. THE second Difference is this. In Divine Metaphor the Resemblance, or Proportion, or Correspondency is *Imaginary*; 'tis pure Invention and mere Allusion alone, and no way founded in the *Real Nature* of the things compared. But in Divine Analogy the Resemblance, or at least the *Correspondency* and *Proportion* is *Real*, and built on the very *Nature* of Things on both sides of the Comparison. There is something really correspondent and answerable and proportionable in heavenly and spiritual Beings, to those Conceptions which are justly substituted to represent them. As for instance, there is certainly some inconceivable *Perfection* in God answerable to *Human Knowledge*; which is obtained by the Labour

Labour of Thinking, and the Operation of Matter and Spirit in essential Conjunction: *Goodness* in God is an inconceivable Excellency of his Nature correspondent to what we conceive and express by the same Word in human Nature; And the *Similis Ratio* or *Proportion* runs thus, *What* Knowledge and Goodness are in the Nature of *Man*, *That* some inconceivable but correspondent Perfections are in the Nature of *God*. And so 'tis in all the other Attributes, which tho' totally different in *Kind* from those Properties in us bearing the same Name, yet are thus very usefully and truly represented to our Mind, so as to answer all the purposes of substantial Knowledge and Religion.

3dly. WHAT yet more widens the difference between Divine Metaphor and Divine Analogy is this. Divine Metaphor expresses immaterial Things by our *Ideas of Sensation only*. But Divine Analogy furnishes us with a Knowledge of the same Objects by substituting the *Conceptions* or *Complex Notions* of our Mind to represent them. Thus when the *Glory* of God is expressed by the resplendent *Light* of the Sun, even this is nothing more than mere Metaphor; tho' indeed it must be confess'd that a more noble and exalted one cannot enter into the Mind of Man. But when we represent the *Knowledge* of God by *Our Knowledge*, and the *Goodness* of God by the *Good-*

ness of a *Man* (which are the only *Direct* Notions we can have of either Knowledge or Goodness) this is true Analogy. When the Joys of Heaven are called a *Crown* of Righteousness, and Heaven itself described as a *New Jerusalem*, these are mere Metaphors borrow'd from Ideas of Sensation; but when 'tis said that the Righteous shall obtain *Joy and Gladness, and Pleasures for evermore*, this is an Analogical Conception; and represents an *Inconceivable* future Bliss *Correspondent* and *Answerable* to the best Conception we are able to form of Joy and Pleasure here, in the Gratification of all our reasonable Affections.

THE Ground and Reason of this last Distinction between Divine Metaphor and Divine Analogy will appear very obvious if we consider, that there can be no *Real Resemblance* or true Correspondency, between mere Objects of *Sense* or their Ideas, and *Immaterial* heavenly Beings. But there may be a real *Resemblance*, or at least a true Correspondency and *Proportion*, between the *Operations* of our *Mind* (as well as our *Complex Notions* formed partly out of them) on one Side of the Comparison; and the immaterial Things they are substituted to represent on the other. For as we are made in some Measure after the *Image of God*, especially in our spiritual Part, this serves to render all the Analogy rationally built on such Conceptions and Notions, *Real* and *Just* with

with respect to him and his Attributes; as well as to other purely spiritual Beings who are created in a yet *Nearer* Likeness to him. And therefore his *Natural* or rather *Supernatural* Attributes we conceive by *Analogy* with the *Operations* and *Properties* of our own *Minds*; and what we call his *Moral* Attributes, we conceive by *Analogy* with our complex *Notions* of human *Virtues* and moral *Excellencies*.

Now therefore to prevent any Mistake hereafter in relation to those Instances which may be given of *Analogy*, I must observe that tho' *Light*, in its greatest Resplendency is *Material*, and an Object of Sensation; and therefore cannot be transferr'd to God otherwise than *Metaphorically*; there being nothing in his purely spiritual Nature correspondent or answerable to *Matter*. Yet as *Intellectual Light* is used for *Knowledge*, and becomes expressive of the most noble Faculty or Perfection of the human Mind, it carries in it so much of the Nature of the true *Analogy*; and therefore whenever I use it as an instance of such, I take it in that Sence, and as it excludes all *Materiality*.

AGAIN, The Idea of *Substance* is an Idea altogether of Sensation, as it includes *Length*, *Breadth*, and *Thicknes*; and therefore cannot be transferr'd to God in this Sence, otherwise than by pure *Metaphor*; and this precariously

riously too, since it is no Scripture Metaphor. And therefore whenever I mention our conceiving the Substance of God by Analogy with material Substance, I ever mean as it imports the Notion of *Being* in general only.

So again, *Wind* or *Breath* are Ideas of Sensation, and cannot be transferr'd to the Holy Ghost otherwise than Metaphorically: But as *Wind* or *Breath* from its first Propriety comes to signify *Animal Life* both in Man and Beast, and from thence is used to express the immaterial *Spirit of a Man*, which is a Notion complex enough to take in all the Operations of an human Mind; then 'tis pure Analogy, us'd to conceive the Incomprehensible and *Holy Spirit*.

To sum up the Difference then between Divine Metaphor and Divine Analogy in full. Metaphor expresses only an *Imaginary* Resemblance or Correspondency; Analogy conveys the Conception of a *Correspondent Reality* or *Resemblance*. Metaphor is rather an *Allusion*, than a real *Substitution* of Ideas; Analogy a proper Substitution of Notions and Conceptions. Metaphor at best is but the using a very remote and foreign Idea to express something *Already* supposed to be more exactly known; Analogy conveys something correspondent and answerable, which could be *No otherwise* usefully and really known with-

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without it. Metaphor is mostly in Words, and is a Figure of *Speech*; Analogy a *Similis Ratio* or Proportion of *Things*, and an excellent and necessary Method or Means of *Reason* and *Knowledge*. Metaphor uses Ideas of *Sensation* to express immaterial and heavenly Objects, to which they can bear *No Real Resemblance* or Proportion; Analogy substitutes the Operations of our *Soul*, and Notions mostly formed out of them, to represent Divine Things to which they bear a *Real* tho' *Unknown* Correspondency and Proportion. In short, Metaphor has *No* real Foundation in the *Nature* of the Things compared; Analogy is founded in the *Very Nature* of the Things on both Sides of the Comparison: And the Correspondency or Resemblance is certainly *Real*, tho' we don't know the exact *Nature*, or *Manner*, or *Degree* of it; at least we may safely presume this from the Truth and Veracity of God, who has thus made his Revelations to Mankind under the Analogical Conceptions and Language of this World.

THO' nothing is more plain and evident than this *Analogy*, which runs thro' all our Conceptions and Reasonings upon the Things of another World, when we come to reflect and consider the Matter closely; yet we fall into it so naturally, and are so used to it from the first, that we are generally insensible of it; and apt to take it for granted that those Conceptions are as *Direct* and *Immediate*, and our
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Language for them as strictly proper, as when they are applied to the Things of this World. And indeed there would have been no harm in leaving the World to continue in that Opinion; there would have been no Occasion for undeceiving Men, nor for putting them upon distinguishing so nicely the nature of *Metaphor* and *Analogy*, if there had been any other effectual way of clearly and satisfactorily obviating the many dangerous Mistakes, and even fatal Errors prevailing in this Age, which strike at the very root of Christianity. It is now become absolutely necessary to put this matter into a *Glaring Light*, since the whole *Socinian System*, and all that Infidelity which is the Effect and Consequence of it; as well as some more *Modern Systems* which are in no small degree built upon its general Principles, turn upon resolving all Revelation and the Mysteries of Christianity into mere *Metaphor* and *Allusion only*: And upon their ever confounding this with the true *Analogy*, which is of a quite different kind; which is founded in the very *Nature* of Things, and is absolutely necessary even to our *Thinking* of heavenly Objects, tho' we should never express our Thoughts by Words.

HAVING thus stated the wide Distinction between Divine Metaphor and Divine Analogy, as far as was necessary here; I shall only take notice of one Objection against this Distinction
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which may be made by those who always find their Account in *Confounding* them.

PERHAPS they will say, that by their resolving several Things in the Gospel Mysteries into Metaphor, they do not intend to reduce them to *Mere Figure* only, and so bring them to *Nothing* as I insinuate: But on the contrary they will affirm, that they intend to understand by those *Metaphors* something as *Real*, and *Solid*, and *True* with regard to spiritual Things, as I wou'd make this *Analogical* Sence of them to signify.

No wth to this I answer, That tho' the Gospel Terms, when applied to Things of another World, should be *Intended* by them to mean *Something* true, and real, and solid (as indeed all Metaphor is intended to do) yet if they be taken as *Mere Metaphor*, they cannot express or convey any thing of a *Correspondent Reality* in those Divine Things; or any thing which has a *Real* and *True* Proportion or *Resemblance* in the *Very Nature* of those spiritual Objects. And therefore, however they may *Intend* it, it cannot thus signify as much *Real* and *Solid Truth* with regard to the Mysteries of the Gospel and heavenly Things, as *Analogy* does; because this not only expresses *Somewhat Real*, and *Solid*, and *True*; but *Correspondent* also, and *Proportionable*, and *Answerable* in the *Very Nature* of the Things compared.

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EVEN in those Expressions of Scripture which are allowed on all hands to be pure Metaphor, tho' *Some* Truth and Reality be certainly meant by them, yet are they widely different from Analogy. As for instance; when God is said to have a *Mighty Arm*, it means something as real and true, as when it is said God is *Powerful*: And yet there can be nothing *Correspondent* and *Answerable* to a great Arm of Flesh, in God. Whereas when God is said to be powerful, and wise, and good, we don't only mean something true, and solid, and real; but also inconceivable Perfections in his real Nature *Correspondent* and answerable to Power, and Wisdom, and Goodness in us. And again, to make this yet plainer; when *Generation* is made a mere Metaphor for a transcendent Act of *Creation*, it may indeed be *Intended* to signify somewhat real, and solid, and true; but can mean nothing in the Divine Nature so correspondent and proportionable to human Generation, as that Christ should be in as much Truth and Reality the Son of God by supernatural Generation, as one Man is the Son of another in the ordinary way of Nature; which is the true and analogical Acceptation of the Term *Begotten*. And for these Reasons it is, and in this Sence, that we justly charge our modern Arians with bringing the Mysteries of the Gospel to *Nothing* by their unwarrantable and metaphorical Interpretations.

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But if, after all this, they should allow the Terms in which the Gospel Mysteries are expressed, to signify not only something *Real* in spiritual Things, but also somewhat *Correspondent* and *Proportionable* to the Things of this World substituted for them; and yet will still call this *Metaphor*: They are then grossly guilty of confounding two Things totally different, by perversely giving them the same *Name* to serve a vile Turn; and also make a Concession which at once renders them shamefully inconsistent with themselves, and overturns all their Schemes of Divinity.



B O O K II.

C H A P. I.

Of the Pure Intellect.

HAVING in the first Book consider'd the Ideas of *Sensation* as the only *Materials* which the active and busie Mind of Man hath to work upon; and as the sole Groundwork or Foundation for the whole Superstructure of human Knowledge; I come in this second to treat of the PURE INTELLECT. By which I would have it observed here, once for all, that by this I do not mean that immortal immaterial Part of us, denoted in Scripture by the Word Πνεῦμα or *Spirit*; nor do I mean any the most refined and exquisite parts of the Body, or animal Spirits, which are more immediately subservient to the intellectual Operations of that Spirit; but by the *Pure Intellect* I always understand *Both* these operating together in essential Union and Conjunction; so that all *Thinking* or *Reasoning* is a mix'd and compound Act of both Matter and Spirit. *Thinking* is by a general Mistake attributed to the *Pure Spirit*, exclusively of those material Organs without which it cannot exert one *Thought*; and in a necessary Conjunction with which, it performs all its Operations.

THIS will be yet clearer, if we distinguish these following Words of a near Signification; and which have therefore been used promiscuously.

THE *Spirit* is the purely immaterial Part of our Composition, which is capable of Separation from the Body, and can then exist and operate independently of Matter: This is often by mistake call'd the *Soul*, in a vulgar and more indistinct way of speaking; but is distinguish'd in the Scripture by the Word Πνεῦμα *Spiritus*.

THE *Soul*, or rather inferior Soul, as it is used to be called in Distinction from that which is pure Spirit; is a Principle resulting from an essential Union of the pure Spirit with our material Frame; and it is in Scripture denoted by the Word Ψυχὴ *Anima*, or *Soul*.

THE *Mind*, in a common and more indistinct Acceptation, is Synonymous with *Soul*; but is in truth a more general and complex Term, and includes the pure *Spirit*, together with the *Intellect*, the *Will*, and *Memory*, and all the *Passions* and *Affections* of the inferior Soul; and is properly Νῆς *Animus*, or *Mind*.

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THE Pure Intellect taken in Distinction from those three, is properly the pure Spirit or immaterial Part of us, as acting in essential Union and Conjunction particularly with those animal Spirits and remote imperceptible Fibres of the Brain, which are more immediately subservient to *Thinking* or Knowledge, and all the Operations of the Understanding. This is call'd *Nóus, Intellectus*, or the *Pure Intellect*.

IT hath been the occasion of numberless *Errors* and *Mistakes* in Religion, and too many of them fatal; that Men have been used to think and speak of the pure Spirit, or superior Soul, as if its Operations were *Now* in all respects the same, and as intirely independent of Matter, as they will be when it is in a state of *Separation*. Men commonly speak of it as of something *Within* us, and not *Of* us; as if it thought and reasoned *In* the Body, and not together *With* any part of it; as if the Body were a mere *Box*, or *Case*, or *Place* of Residence for it. Not considering that there is as much Truth in saying, that the Body is in the Spirit, as in saying that the Spirit is only *In* the Body; tho' this sounds oddly to a vulgar Ear; or indeed to any one who is not capable of understanding, that these two different Principles could not constitute one and the same Individual Man, unless both were intimately united in Operation and Essence.

IT must be allow'd we can form no other Notion of *Knowledge* in an Angel or separate Spirit except by that of *Thinking*; but this is no more than an *Analogical* Conception, which the Mind substitutes instead of the real true manner and kind of Knowledge in Angels which we are utterly ignorant of; and which is as imperfectly represented by Thinking, as their Motion is by the moving of our Feet. All their Knowledge, as far as we can apprehend it, must be *Intuitive* and *Instantaneous*; whereas ours at the best is successive, and gradually perform'd by the concurrent Motion of some bodily Parts within us; which is the Cause of that *Labour* and *Weariness* we experience in the Act of Thinking. If the pure Spirit within us cou'd think and reason *Independently* of all material and bodily Organs, we should never be tired with thinking; but on the contrary we feel it to be a *Labour* of the Brain, and we find our selves as much wearied with intense Thought, as with hard bodily Labour. If it were not thus, the Body would be *Possess'd* only of a Spirit, and not a *Partaker* with it; and Thought would not be an Operation of the *Man*, but of something *Within* him.

I CANNOT forbear again remarking here the shameful Inconsistency of those Men, who maintain that we have as clear and distinct an Idea of *Spirit* as we have of *Body*; for this reason,

son, because we have as clear and distinct an Idea of *Thinking*, as we have of *Extension* or *Solidity*: And who at the same time argue the Soul may be material, because God can superadd to Matter the Power of Thinking. For is not *Thinking* and *Willing* even in their Hypothesis, oppos'd to *Extension* and *Solidity*, as *Essential* Properties utterly incompatible in the same Being; so that Body and Spirit are by these Properties essentially distinguished from one another, as well as in our Ideas or Conceptions of them? And how then can Thinking be superadded to Matter, without making it a Spirit? If we have a clear Idea of Spirit from *Thinking*, and of Body from *Extension* and *Solidity*; then, whenever Matter is made to think of itself, without the Concurrence of spiritual Substance, all our Ideas are changed and confounded; then it might be said we have a clear Idea of *Matter* from *Thinking*; and we must look out for some other essential Property to give us a clear Idea of *Spirit*. To which I shall add, that one and the same Property of *Thinking* cannot be *Essential* to one sort of Being, and *Superadded* only and merely *Accidental* to another; wherever it is, it must be an original essential Property; so that the Removal of it will make a Thing cease to be what it is; as the superadding it will make a Thing what it was not in its own Nature before. It is even ridiculous to say, that tho' Thinking is not originally essential to Matter,

yet it may be made to Think by accident, so as that Thinking may be a new and adventitious Quality of it. For it must be granted, that whenever *Thinking* goes together with *Extension* or *Solidity* in the same Body even by Accident, they will each of them cease to be any Marks of Distinction between Body and Spirit.

BESIDES, if the Soul may be material, and Thinking is superadded to it; sure this can give no Idea of the manner of Knowledge in a Being altogether immaterial, and which hath Knowledge not superadded, but originally in its own Nature and Essence. If they say that a material and immaterial Substance may both of them *Think*, tho' after a different Manner; this is playing upon the Word *Thinking*, and taking it for *Knowledge* which is a general Word, and includes the Knowledge of God and Angels; whereas the proper Acceptation of it, is for the particular way of Knowledge in Man. But call the Knowledge of God and Angels by what Name you will, nay call it *Thinking* it will end in the same thing; for the Manner of it in God, and Angels, and Man must be allow'd as essentially different as their Nature; so that *Thinking* in Man can give us no *Direct* Conception of Thinking in a pure Spirit.

By the *Pure Intellect* cannot be understood a spiritual Substance within us acting of itself, and

and intirely free; as if the Spirit were only included and confined *Within* the Body, and resided there as in a Habitation. Nor must it be consider'd as a Being *Disjoined* and *Separate* and acting by the help of bodily Organs, as so many mere *Instruments*, by which it performs all its Operations; for in truth and Reality the Body is no more a mere *Instrument* to the Soul, than the Soul is to the Body. Tho' this is a plain Truth and will be easily granted, yet it is generally overlooked by the Writers of Logic and Metaphysics; and whoever observes it, will find a gross Misapprehension of this fundamental Point run thro' all the Language of most of those who have treated of human Understanding. They proceed upon a Supposition that the Mind acts as if the Man were *All Spirit*; or as if all the Organs of the Body were so many Instruments at best, which are necessary to exert those Powers and Faculties *Inherent* in *Itself alone*, independently of Matter; and consider'd abstractedly from its close Conjunction and essential Union with the Body. Thus they suppose *Thinking* with all the Modes of it, and *Willing* to be Actions purely spiritual, as if they had no Dependence upon Matter; and even all the *Passions* in human Nature are spoke of by them, as so many Motions or Affections of the *Soul* only, as if it were in actual Separation from all Matter; and exerted its Operations only *In* the Body, and not in any Conjunction or Co-operation
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With it. This hath been the occasion of so many grievous *Mistakes*, and even pernicious *Errors* that it would be endless to recount them; many of them I shall have occasion to speak of in the Sequel of these Discourses: And by digesting this thoroughly, that the purely spiritual part of us never acts at present but in essential Union and necessary Concurrence with Matter; the Reader will be able to see thro' the rest whenever they occur.

AFTER what *Manner* the *Spirit* of Man may act in a State of Separation we are utterly ignorant; it is in itself altogether Immaterial, and we know as little of it considered in that State, as we know of the Nature of Angels: Nor can we in the least conceive how things Material do affect a pure Spirit; but this we know, that while it is united to the Body it can exert no Act of its own intirely distinct and independent of it, Its most *Refined* Reasonings, and most *Abstracted* Speculations are performed in Conjunction with those animal *Spirits* and imperceptible *Fibres* of the Brain, which lie far out of the reach of all human View; even by the Help of Glasses which magnify to the largest Size. For which Reason, the Mind cannot have an actual Perception of any thing *Without* it, but as the Object first affects some of our Senses, and then a *Likeness* of some sort, or *Representation* of it is conveyed inwardly to the Imagination. So that

that we are to consider the pure Intellect and Mind as a *Composition* of Spirit and Matter, in strict and essential Union with one another; insomuch that all their Operations are the joint and inseparable Acts of both together; such as could not proceed from Matter, or Spirit alone; and such as would be Operations of a quite different Kind, if the spiritual Part of us were to act by itself. Having premised this, I shall proceed to consider the several different *Operations* of the Intellect upon those Ideas of Sensation, which are as it were stored and layed up in the Imagination; I mean those Operations which necessarily presuppose Sensation, and contain the whole Process and utmost Extent of human Understanding. Accordingly,

I. THE first of those Operations of the pure Intellect is that of a *Simple View*, or Survey of those Ideas of Sensation, in the very Order and Condition they lie in the Imagination, without *Altering* the Nature or Situation of any one of them; without passing any *Judgment*, or making any *Inferences* with Relation to them. This the Logicians have rightly termed *Simple Apprehension*, but do unhappily always confound it with pure Sensation, and the mere *Mechanical* Perception of external Objects; by which means the first and fundamental Distinction between *Reason* and the natural *Instinct* of Brutes is lost.

T H E R E

THERE is an essential difference between a simple *Apprehension* of the Mind, and a simple *Perception* of the Sense; the Consequence of this is an *Idea* in the Imagination; the former frames or occasions no *New* simple Idea, and only apprehends one that is *Already* made and presented to its view: As when by looking upon a human Body, a Representation or Similitude of it is transmitted thro' the Eyes to the Imagination; this is the Cause of a *New* Idea, in which the pure Intellect hath no part; it contributes nothing to the Production of that Idea, and it is formed without the least Act or Concurrence of the Mind. In all Sensations the Imagination is purely *Passive*, disposed by Nature to *Receive* only, and *Retain* such Impressions as are made upon the Senses; so that there may be an immense Number of simple Ideas lodged there, before we need necessarily suppose one simple Act or Apprehension of the Intellect with relation to them, which must be an Act *Subsequent* to all Sensation whatsoever; and never to be considered in Conjunction with it, as if it were one and the same thing. The simple Apprehension I am now speaking of, is an Act or Operation of the *Mind*, and not of the *Senses*, which last is common to us with Brutes; but the first a Perfection and Excellency of an human Soul: Inasmuch that it is the most noble and elevated Manner of Operation in the Intellect; and that

that by which it comes nearest to the Manner of Knowledge in Angels; *Præcipua*, says a great Philosopher, *Intellectus humani sicut Angelorum functio videtur esse, ut sit ex sua natura intelligens; hoc est simplici Intuitu, non ratiocinatione cognoscens.*

Now therefore antecedently to this simple Apprehension, or any other Act of the pure Intellect, we are to suppose the Imagination plentifully stored and furnished with Ideas of Sensation altogether without its Concurrence. They began to be transmitted inwardly thro' the Senses from our *Infancy*; they daily multiply by *Experience* and our Conversation with external sensible Objects; and are increased to a prodigious *Number* before we are conscious to our selves of any Operations of the pure Intellect upon them. In this common Storehouse, and Receptacle, those Ideas lie in *Confusion* together, all disjoin'd and unranked; and in no other Order than that wherein they *Chance* to be first transmitted. And were there no *Immaterial Principle* at all within us, they would always remain in the same disorderly Condition, undisturbed and unobserved; and without any other *Alteration* than what would be made by the Accession of *New* Ideas from Objects as yet unperceived; and by the reviving of those that were defaced or obliterated, from the Repetition of such Impressions as had been made before.

C H A P. II.

Of Instinct in Brutes.

THIS is the very State and Condition of *Brutes*. Tho' they are capable of all the Sensations that are in us and tho' the Senses of many of them are more *Acute* than those in man, and consequently more susceptible of quick and vigorous Impressions from sensible Objects; yet all this is no more in them, than the striking of one material Substance upon another; the Effect of which remains just as long as there is a Disposition in the animal Spirits to retain it: But for want of an higher and *Immaterial* Principle, when the Idea is once formed, they can take no *After View* or Notice of it distinct from the Sensation itself. This is the utmost Extent of all that Knowledge in Brutes, which we call by the Name of *Instinct*; and is really no other than a Calculation or *Disposition* of their Senses by the Author of Nature, to excel in those particular Instances of Sensation, wherein the *Being* or *Preservation* of every Species is most concerned. They are never actuated or influenced by more than *One* simple Idea at a time; nor by that neither, but when there is some *Actual Impression* of the external Object to stir it up within them, or some *Remains* of the Impression continuing

tinuing in the Imagination and Brain ; and all they perform is at the *Impulse* and *Instigation* of particular Ideas of Sensation, which is the only *Direction* they have in all their Operations.

FOR this Reason Brutes can have no such thing as *Memory* properly so called ; for after the Impressions are made, or the Ideas form'd, they lie in their Imagination (without any Notice or Observation) to sway and direct their Motions, as long as they last : But their Ideas decay gradually, so as never to be revived again by any proper *Recollection* ; and must be renewed by a Repetition of the same, or of a like Impression, from the Presence of the Object ; which is as different from *Memory* as natural *Instinct* is from *Reason*. The bare receiving and retaining the Impressions or Ideas of external Objects in the Imagination, is not *Memory* even in *Man* ; but an Ability or Faculty of *Viewing* them at Pleasure, in the Absence of the Objects which they stand for in the Mind ; of *Reviving* them again within us and *Clearing* them up after they have grown *Confused* and *Obscure*, without any *New Impression* from Abroad : And above all a Power in the Intellect of *Impregnating* the Imagination with all its own *Alterations* and *Combinations* of simple original Ideas ; together with a Faculty in the Mind of Retaining and Recollecting all its various *Complex Notions* and

and *Conceptions*, at its own Will and Pleasure; nothing of all which is in the Nature and Power of Brutes. It may seem indeed that a *Dog* can at once attend to the *Shape*, and *Smell*, and *Voice* of his Master; and put those Ideas together to make up one compounded Idea. But the *Dog* frames no Idea of his Master from them all at once; but ever distinguisheth him by some *One* of them at a time, and by them all successively. If he hears his Master's *Voice* he attends only to that; if he *Sees* him, all Attention to his Smell and Voice is lost; and when all these Ideas of the Master are in *Any Degree* defaced and impaired by Absence, there can be no renewal of them but by the *Approach* or *Presence* of the Master.

THE common Objection against what I have said of Brutes here is, that a *Dog Dreams*, and *Barks*, and *Moves* in his Sleep; that he is *Uneasy* in the Absence of his Master; distinguisheth the *Smell* of him among a thousand, and *Knows* him again when he sees him; that he will find the way *Home* again after being conveyed to great *Distances* from thence; which Operations could not possibly be performed without a Memory. But this Objection supposes me to have asserted, that Impressions made by external Objects upon the Senses and Imagination of Brutes, last no longer than the *Presence* of the Objects; that these being removed leave no Footsteps of themselves behind;

hind; and that all Ideas of them immediately vanish, when the Objects are withdrawn. Whereas I assert the quite contrary; that external Objects do often leave behind them more *Deep* and *Lasting* original Impressions upon the Imagination of Brutes, than they do upon that in Man (I mean exclusive of *Recollection* in us) and the Ideas remain there in the Absence of the Objects, for a Principle of Operation in them; and to direct, and actuate them and determine all their Motions.

It is by these the Dog *Dreams* and *Barks* in his Sleep, distinguisheth his Master in a Crowd from all other Men, and hath such a strong Propension towards home, that he will find the way to it from a great distance before the Traces of the Road are worn out of his Brain. Nay I assert farther, that it is necessary their mere Sensations, and the Ideas or first Impressions in their Imagination, should be more strong, and lively and durable, than they are in Man (as daily Observation shews us they are) because Brutes are altogether acted and governed by *Sense*; and those stronger and more vigorous Impressions of sensible Objects, and the more exquisite Disposition of their Organs to receive them, is plainly designed by the Author of Nature to supply the want of *Reason*, and of any immaterial Principle in their Composition.

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BUT then nothing of all this is truly *Memory*; tho' it is something Analogous to it, for which we have no distinct and proper Word, yet it is intirely different from it both in Kind and Degree. For as the Sensation or Idea grows languid and wears away, so doth it gradually cease to influence or move the Brute; it cannot be continued at one stay, by any Attention or Advertency to one Idea more than another; it cannot be regain'd or reviv'd at Pleasure when it is become weak and feeble, by any voluntary Recollection from within, or any Hint or Intimation only from without, as in Man; nor can it ever be restor'd again, as I observ'd, but by a new Sensation from the Presence of the Object. Memory is not a bare *Retaining* simple Ideas in the *Absence* of the Objects they represent; but a Power of *Recollecting* them at Will; and of attending to one Idea more than another, without regard to the Strength and Acuteness of the Sensation.

ANOTHER Objection against the Opinion of Brutes having no Principle of Action in them above Matter is, that upon this Supposition they could not *Move themselves*. To which I answer, that they do not *Move themselves*, tho' they may be said to move *Of themselves*; as a *Clock* can't in any Propriety of Speech be said to move itself, tho' it moves of itself by the Force of Spring, or Weight, or Pendu-

Pendulum. And do we think that God cannot inconceivably form a piece of Clockwork which shall go of itself, and perform all its Motions (if I may be allow'd so distant a Comparison) for ten, or twenty, or thirty, or even an hundred Years together; unless some outward Violence or inward Failure of the Wheels or Springs occasions a stop of that Motion, which kindles and keeps up the animal Heat and Warmth, and preserves all parts of the admirable Machine from mouldering and Dissolution? And, to carry on the Similitude, would it come much short of Frenzy in Men to argue that a Clock must have some degree of *Reason* and *Memory*, and an *Immaterial* Principle in its Composition; because it moves of itself? Or, on the other hand, supposing the Clock to be *Mere Matter*, to dispute whether God cou'd not endue it with a Power of *Thinking* if he pleas'd?

BRUTES are moved by the *Internal* Impulse of those Ideas which they have got from the Impressions of outward Objects, while those Ideas last, tho' the Objects are *Absent*; as well as when they are *Present*: Just as the Motions of a *Watch* are not only varied immediately by the Finger from *Without*, while it actually touches the Machine; but also by the Impression *Left* upon the Spring by the Hand, after 'tis removed. All the Actions of Brutes are from a Necessity of Nature; they

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cannot act *Otherwise* than they do, in the same Disposition of the Parts whereof they are compounded, and under the same Impressions from external Objects. They ever yield to the most *Powerful* Sensation, which remains as a strong and sure Byass upon them, 'till the sensitive Idea is defaced or worn out; or till some other Rub in their way, or some stronger Impulse or Impression diverts their Course, and gives the Motion a new Determination. They cannot be properly said to *Intend* or *Design* any Motion one Moment before they move; nor can they of *Themselves* alter any particular Motion, or change it for another. And tho' they have a Propension and Tendency to many Things which are for their own Preservation, and that of their Species; yet all this is from a certain *Necessity*, and a wise Disposition of the Parts of their Frame; from an *Aptitude* in them to be so moved by the Temperature of the Air, the Seasons of the Year, and the various Impressions of such external Objects as conduce to the Preservation of their Being, and the Continuation of their Species.

Now should we stop here, and cou'd suppose that Characters of all the *Objects* in Nature, with all the *Ideas* they have an aptitude to cause in us, were stamped on our Imagination; and painted in lively and lasting Colours, so as to remain there distinct and intire; yet this alone would not amount to the least degree

gree of *Reason*. An Imagination so furnished could be conceived as no other than a large and curious *Picture* of the whole Face of Nature, retaining the Similitudes of a vast Variety of Objects, in the very Order and Proportion they were delineated; and at the best preserving them in the same Rank and Form perhaps in which they were received thro' the Senses. All this being hitherto no more than the Impression of one *Material* Substance upon another, there it must remain intirely useleſs and in vain as to any true and *Proper Knowledge*; and altogether unseen and unobserved, without some higher and *Immaterial* Principle to take a Prospect of it in general, and a Survey of the ſeveral Parts of it ſucceſſively. When the Mind proceeds no farther than a bare *View* of theſe Ideas, it may be called an *Intuitive Knowledge*; and even this *First Step* of real Knowledge we could not be capable of, if the Thinking Substance within us were altogether material.

THAT Question ſo much debated, and ſo tediouſly purſued by ſome, *Whether God by his Almighty Power cannot ſuperad to our Idea of Matter a Faculty of Thinking?* is ſhamefully trifling and frivolous, unbecoming Men of common Senſe; but much more Philoſophers and Metaphyſicians. The very Question ſuppoſes that Matter hath nothing of Thinking in its *Own Nature*, and this is readily owned

by them; because of that plain Consequence, That if Thinking were *Natural* to Matter, then every *Particle* and every *System* of it would Think: So that the Question can have no more Meaning in it than this, Whether God can *Alter* the very Nature of Matter, so as that it shall be Matter and not Matter at the same time? Whether he can make the same Thing to be a *Thinking*, and *Unthinking* Being at the same time? To make the Question Sence it must be, Whether God created Matter with an *Aptitude* and Capacity to Think in any *Particular* Contexture, or *Combination* of its Particles into any System whatsoever; or by the Addition of any peculiar *Motion* added to it? But if so, then Thinking would be a *Primary Essential* Quality of Matter, whenever it subsisted under that particular requisite Disposition or Motion of Parts; and then again do but *Change* this Disposition of its Parts, and put them into *Another* Motion or Situation, which are things merely *Accidental* to it, then it loses that essential Quality of Thinking: And thus the same Faculty shall be *Essential* and *Not essential*; *Accidental* and *Not accidental* to the same thing. So that now the Doubt is necessarily resolved into the first Senceless Question again, Whether Almighty Power cannot superad to Matter an *Essential* Quality which is *Unnatural* to it?

IF Men should give themselves up to the starting such Questions about every thing in Nature and Religion, Whether Almighty Power cannot alter every Thing from what it is, and make it something else; what Jargon would they make of Philosophy and Divinity? The true Question is, What Almighty Power *Hath* done, and not what it *Can* do? Sure they must be very zealous for the Materiality of the Soul who raise a Question, Whether God may not interpose his Almighty Power to work *Against* Nature, and alter the general Laws, and Properties, and Course of it in every Man that is born. To support the Affirmative of this Question they define a Spirit a *Thinking Substance*, designedly leaving a Fallacy in the Dubiousness of the Word *Substance*; and thereby disingenuously confounding all Distinction between *Material* and *Immaterial Being*, which is all we can mean by *Substance* when apply'd to Spirit. The *Tendency* of that way of arguing is, to *Conclude* our Souls material; for if it is as easy for God to superad to Matter a *Power* of Thinking, as to superad a spiritual *Substance* or Being; then the latter is altogether *Unnecessary*, and therefore *Improbable*.

IF it is here said, that since even *sensitive Perception* is not originally *Essential* to Matter as such, it is as easy for us to imagine that

the almighty Power of God may superad a *Property* of *Thinking* to Matter, as a *Property* of *Sensitive Perception*; I answer, that no Man can with any Truth, or Justice to his own Mind say, that it is as *Easy* and *Natural* for him to imagine the one as the other; or that he conceives no greater Absurdity and Inconsistency in the former, than in the latter: For, however unknown the *Reason* may be, and how little soever we are able to account for it, the mind of Man cannot but surmise that these two things are not equally probable and rational; so that at first sight the Objection carries in it something of *Unfairness* and *Disingenuity*.

BUT on the contrary, our Reason and Imagination do both of them readily suggest to us this wide difference between *Thinking* and *Sensation*; that the first, and not the latter, must be originally an *Essential Quality* in whatever Being it is found: For if we did not naturally conceive it as such, Men would never have attributed it without Scruple to the *Essence* of *Spirits* in general, and to *God* in particular; to whom they never yet ventur'd to attribute sensitive Perception, otherwise than in pure Metaphor. So that we cannot imagine *Thinking* to be superadded to mere *Matter* under any Modification, or Contexture, or Motion whatsoever, otherwise than as an *Essential Quality*, not only *Above* the Nature of it; but

but even so *Contrary* to it, that the superinducing of it upon mere Matter must imply this Contradiction, that it shall be Matter and not Matter at the same time; and must confound all the commonly received Differences and settled Distinctions in the Mind, not only between the Nature of *Man* and that of all irrational *Animals*, but also between these and all purely *Spiritual Beings*; nay, between these last and the whole Race of *Insects*, even the very lowest of them that are endued with Life, or Sense, or Motion.

IF it is further urged, that *Sensitive Perception* is essential to *Brutes* (which on my Supposition are mere Matter) tho' not essential to the *Parts* of that *Matter* of which they are compos'd; and therefore the superadding even this essential Quality must change the Nature of Matter, and make it quite another Thing from what it was before; so that the same Contradiction holds here as in the superadding of *Thinking* to it, namely that it shall be Matter and not Matter at the same time. The Answer is obvious, that sensitive Perception is *Essential* to *Brutes* not as they are *Matter*; but as they are a System of Matter under a *Certain Modification*, and *Contexture*, and *Motion* of its *Parts*, by which they are adapted and disposed to receive certain Impressions from external Objects: But that all this is unravelled again, and intirely ceaseth with

with the dissolution of the Frame; whereas we necessarily conceive *Thinking* not only original and essential to the *Thinking Substance*, but *Inseparable* from it. *Sensitive Perception* therefore cannot be called essential to Brutes, in the same Sence that we conceive *Thinking* essential to the Soul of Man; nor can it be said to be *Superadded* to Matter, in the same Sence that some Men suppose *Thinking* may be so: Nor can we suppose the Absurdity and Contradiction to be the same in both Suppositions; there being no Propriety in that Phrase of *Sensitive Perception being superadded to Matter*; any more than in saying, that *Motion and Sound are superadded to the Matter of a Clock*. Motion and Sound are essential to a *Clock*, but not to the *Matter* of it.

I AM aware of the last great Objection which lies against this whole way of arguing; that from thence it will be inferr'd, that all *Sensitive Perception* in *Brutes* must intirely differ from that which is *Human*, and be quite of another *Kind*; so as to be a resemblance only, or a sort of Imitation of our Sensations. I shall make no other reply to this, than to leave the Objection as I find it. For I don't know why we may not allow *Sensitive Perception* in Brutes, to be something correspondent only and *Analogous* to Sensation in Man, as natural *Instinct* is to *Reason*. Their Sensations may be all as *Real* as ours, and yet be of a very different

different *Kind*; and that they are so, is more than probable, since it is plain they can have no such *Consciousness* of their own Sensations as we have of ours; nor have they any *Knowledge* of them properly so call'd, as we have; nor have their Sensations any immediate essential Concurrence of *Spirit* as those which are human: So that since this seems to be the Case, all the Impressions made upon the Organs of Sensation in Brutes, and the Ideas consequent to those Impressions are really to be considered as abstractedly and as much separated from any Concurrence or Observation of a true Principle of *Reason* and Understanding, as the Sound and Motions of a *Clock*. And for this reason I would have it remark'd here, that whenever I use the Words *Knowledge*, or *Discerning*, or *Distinguishing*, or *Action*, as applied to Brutes; I don't mean that they have any such Powers properly speaking as those which are called by the same Names in Mankind: But only that these are the best *Analogous* Notions and Words we have, to represent those *Movements* of theirs which seem to *Mimick* the *Actions* and Faculties of Men.

BUT however this may be, yet the Observation arising from thence is very natural; that those Men run into an unreasonable Extreme on the other hand, who to avoid the Souls of Brutes being immaterial, will have them to be no other than a more refin'd and complicated

complicated sort of *Engines* or *Instruments*; and call them mere *Machines*, or *Puppets*, or *Clock-work*; as if the Wisdom and Power of the great Creator in the Disposition of Matter and Motion, were to be directed by the Rules of our Mechanics; and confined to observe the Measures of human Artifice and Contrivance. As if God could not, after an *Inconceivable* manner, work up a System of mere Matter into a Brute; and by a curious Disposition and Contexture of all its Parts, vastly out of the reach of our Comprehension, could not render it in a peculiar manner susceptible of such Motions and Impressions from external material Objects, as may be the impulsive Cause of all that variety of Actions we see in them; and particularly of those which have so near and lively a Resemblance of our human Sensations. So that all the Arguments to prove Brutes mere *Machines* and *Engines*, in the common Acceptation of those Terms, are precarious and imaginary; and the Words carry with them an odious tho' tacit Comparison between the Art and Contrivance of Man, and the infinite Power and Wisdom of God, whenever they are used otherwise than as bare *Illustrations* only of the Actions of Brutes; after which manner alone I would have them understood wherever they occur in this part of my Discourse.

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THEY who hold *Sensitive Perception* in Brutes to be an argument of the *Immateriality* of their Souls, find themselves under a Necessity of allowing those Souls to be *Naturally Immortal* likewise; and they are so embarrassed in thinking how to dispose of those *Irrational Immortal* Souls after the Dissolution of their Bodies, and what sort of Immortality to contrive for them, that they imagine them all to return into the great Soul or Spirit of the World; or by a *Metempsychosis* to pass into the Bodies of succeeding Animals; and then when they have done their Work, at the End of the World they are to be discharged out of Being, and again reduced to their primitive Nothing.

BUT if those Souls are once granted to be *Immaterial*, it is utterly inconceivable that they should not *Naturally* have the same *Immortality* with those which are Human; since we cannot with any Sense or Consistency distinguish two *Different* Kinds of Immortality for created Spirits. If the Soul of Brutes is Immortal, That cannot, when separated, be thought to remain altogether in a State of utter Inactivity and Insensibility, which communicated Sense and Activity to Matter while in Conjunction with it. And if so, they must be sensible of *Happiness* or *Misery*; and in some Degree liable to Rewards and Punishments, as eternal as their Souls.

WHAT heightens the Absurdity of this Way of Thinking is, that in imagining the Souls of Brutes to be Immaterial, Men must necessarily distinguish a great *Variety* of them both in Nature and Degree; one sort for *Birds*, another for *Beasts*, and another for *Fishes*. And these must be all subdivided again into very different Species of immaterial Souls, according to the different Sorts there are under each of those general Heads. Nay every *Fly* and *Insect* must on this Supposition have some sort of immaterial Soul, even down to the *Cheese Mite*; and what is yet more absurd is, that there must be an infinite Variety of *Immortalities* imagin'd to suit the Rank and Condition of every individual, living, sensible Creature.

I SHALL conclude this Head of the *Simple Apprehension* or intellectual *View* of the Mind which follows upon Sensation, when I observe that the Reason why the Intellect, which takes a clear and distinct View of such numberless Objects of Sense in their Ideas; hath not however the least obscure or indistinct direct Apprehension or simple Intuition of a *Pure Spirit*; is, because we neither have an immediate *Consciousness*, nor a *Direct* sensible *Perception* of any thing relating to the Nature of such a Being; nor can there be any *Idea* of it, to be view'd in the Imagination; which is however Capacious enough to take in all visible Nature, and

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to store up an immense Number of Ideas of all Objects which occur to the Senses. What an amazing Variety of them are daily conveyed in by that one Sense of *Seeing*? to which if we add those of the other Senses, we shall render the Number inexhaustible; and yet nothing of all these is properly Knowledge, consider'd in themselves, and abstractedly from that Intuition or *View* taken of them by the pure Intellect: They are only the rude and unwrought Materials, heaped together for that Superstructure which every Man is to raise according to the peculiar Disposition of his natural Genius, the different Methods he pursues, and the Degrees of that Application of the Intellect which he uses.

C H A P. III.

*The second Operation of the pure Intellect,
That of Judgment.*

THE second Operation of the pure Intellect upon the Ideas of Sensation is commonly called the *Judgment* it passes upon them. Because my Purpose is not to go thro' the Art of Logic in general, but to trace the Rise, and Progress, and Extent of our Knowledge, more especially as it relates to *Religion* and the things of another World; I shall not enlarge upon this Operation as far as the Nature

Nature of it requires, nor am I willing wholly to pass it by.

THE great Variety of Ideas of Sensation which is conveyed to the Imagination and lodged there, is not for the sole guidance and direction of us, by any inward *Instinct*, or *Impulse* of theirs; and in order to remain there always unviewed and unobserved by any higher Principle; which is the Condition of Brutes. Nor are they there only for the naked View and *Simple Intuition* of the Mind which is its first Operation upon them; but as Subjects for the *Farther* Employment of our Understanding and Will; for Observation and Judgment; for all our Inferences, Discourses, and Reasonings; for the Exercise of all the Faculties of an human Soul; and for Ingredients which go into the Composition of all those *Complex Notions* and Conceptions which the Mind raises up to itself for its own use, and to supply the Want of *Simple* and *Original Ideas*: Inasmuch that it hath an arbitrary Sway and sovereign Power over them; and they are subject to the Exercise of all its Operations at pleasure. Concerning these Ideas and the several Operations of the Mind upon them, these Mistakes are common among Logicians, and some Writers of Metaphysics.

Tho' they rightly lay down *Ideas* as the only Materials for the Mind to work upon; yet

yet they do it in the *General*, without limiting them to those of *Sensation* only; and without exploding and rejecting such as are falsely supposed to be *Purely Intellectual*, and equally *Original*; and which are imagined by some to come into the Mind another way than by *Sensation* or *Reflection*; all which are accordingly thought to be (in common with those of *Sense*) the first *Ground-work* and *Materials* of our *Knowledge*. As these last are not mentioned in their *Introductions* to the *Art of Reasoning*, which they must and ought to be, if they believed there were any such *Ideas*; so neither is there any *Provision* made for the real want of these purely intellectual *Ideas*, thro' their whole *Systems*. This sure is an *inexcusable Omission*, and a fundamental *Defect*, both in the old and new *Logic*; that they make no *Provision* for explaining the true *Manner* of coming to the most excellent Part of our *Knowledge*, that of things *Divine* and *Immaterial*. This must be either by *Ideas* of them *Purely Intellectual*; or by *Ideas* of *Reflection*; or by the help of those of *Sensation* formed into *Complex Notions*, by considering them together with the *Operations* of the Mind; and then substituting these *Notions Analogically* to represent things *Immaterial*. Now the two first of these *Methods* are merely *Imaginary*, and have no *Foundation* in *Nature* or *Reason*; and the last is entirely omitted by the *Writers of Logic*; who not knowing where to fix the *Rise* and true

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Manner of our spiritual Knowledge and Conceptions, have made it over to be treated of in *Metaphysics*, under the first mention'd Head of Ideas *Purely Spiritual* and *Intellectual*; with much Obscurity and Confusion, and with very little, or no real Improvement of human Understanding.

OTHERS confound those original Ideas of Sensation, with the Operations of the Mind upon them, so far, that they fancifully lay down those Operations as a new Set of original Ideas for the Mind to work upon. What an awkward Absurdity is this? The same thing shall be an *Idea*, and the *Operation* of the Mind upon an *Idea* at the same time; and thus we must have a new *Idea* for another second Operation, and so on *In Infinitum*. And this new Set of Ideas is expressed by a Term as absurd, an *Idea of Reflection*; a hard Word without any real or determinate Meaning. If they had distinguished them in plain Language, into Ideas of *Sense*, and Ideas of *Reason*, (which they might with equal good Sense have done) all the Amusement would cease; because every Body could then see that *Reason* is the Operating of the Mind upon our *Ideas*; and some Ideas must therefore necessarily be *Presupposed*, either those of the pure Intellect, or of Sensation, or of both.

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AND lastly, whereas this of *Judgment* is a very *Complicated* Operation, and consists of many Particulars, which if enlarged upon and treated of with Distinctness and Perspicuity, would contribute much to the Direction of our Understanding in the pursuit of Knowledge: Yet these are slightly passed over and resolved immediately into *Proposition* and *Enuntiation*; whereas these latter should be treated of separately from Judgment, and under a distinct Head. For the Operations of the Mind comprised under that of its Judgments, may be without any *Actual* Affirmation or Negation. If it is said that Propositions are the Judgments of the *Mind* reduced to Sentences; I grant it, but these are as *Accidental* to the *Inward* Judgments of the Intellect, as Words or Terms are to the Ideas in the Imagination, and should be treated of with the same Distinction; besides that some of the Operations comprehended under that general Name, do not admit of any Affirmation or Negation. I shall instance in some of the chief of those Operations of the pure Intellect upon our Ideas, which I include under this Head of Judgment.

I. THAT of *Separating* them from one another, and *Ranging* them into any order at Will. Our Ideas lie originally in the Imagination, in the same confused and disorderly Manner, in

which outward Objects from our Infancy happen to strike upon our Senses; and would always continue in the very same situation, if they were not in the Power of the Intellect to dispose and manage at pleasure: By *Singling* out one or more from the rest, for a more *Distinct* and *Particular View* and Consideration; by *Sorting* and *Transposing* them for any Purposes of the Mind; and particularly *Ranging* them under several distinct *Heads* or *Kinds* for the forming *Universal* Ideas; as when the Ideas of all Men we have, and have not seen, are represented by the Idea of *One Man*, which stands for all *Mankind*.

THE Ideas of Sensation in Brutes lie within them unremoved, and their situation is unchangeable; they cannot put them out of the order wherein they were transmitted thro' the Senses; because they are purely passive, not only in the *Reception* of all their Ideas, as we are; but in that *Instigation* and *Impulse* of those Ideas which excites and prompts them to all their Operations. Their Ideas being, as ours are, the Impressions only of one Part of *Matter* upon another; and there being no active immaterial Principle within them to change their Position, they must necessarily remain thus fix'd and *Unalterable* while they last; as so many Figures of a Seal impressed upon Wax.

2. ANOTHER instance is that of *Comparing* our Ideas one with another, to mark and observe their *Agreements* and *Disagreements* in every particular, whether essential or accidental to them; as when the Idea of a *Tree* and that of an *Horse* are compar'd in respect of their *Vegetative* and *Animal Life*; in respect of the *Circulation* of the *Sap* in one, and of the *Blood* and *Spirits* in the other. This Operation ought to be distinguished from that of considering the *Relations* they bear to one another, which is but one particular way of comparing them; the *Likeness* and *Unlikeness* of Ideas, their *Agreements* and *Disagreements*, are things different from their mutual *Relations* in all other Instances, and their *Dependences* upon one another; and therefore these are of a distinct and separate Consideration.

BRUTES do not *Compare* in any degree; for as they have a bare *Sensation* only of the Object, and not even a simple *Apprehension* of its Idea within them, distinct from that Sensation; so they can never attend to more than *One* Idea at once; they must necessarily advert to their Ideas successively one after another, and separately; but can never put two or more Ideas together to make a *Comparison*. If they had any Power for such a Performance within them, we should see them actually put two or more outward *Objects* together;

gether, as we do, for their more convenient and easy distinguishing. Brutes may indeed be *Said* to *Discern* the difference between two or more Objects which are present to their Senses; and to distinguish them in some sensible Circumstances which immediately strike upon them: But this is not *Comparing Ideas*, nor their *Objects*, even when they are *Present*; nor is it any thing of the same nature with *Discerning* in Man; for they distinguish those Objects no otherwise than by being most *Influenc'd* and *Moved* by such of them as do make the strongest, and most vigorous, or the most frequent and lasting Impressions upon their Senses.

3. A THIRD instance is that of the Intellect's *Enlarging* or *Diminishing* those Ideas in any Proportion whatsoever. When we have looked upon a Tree we can shut our Eyes, and enlarge the Idea we have of it to any *Size*, even to reach the Clouds; or diminish it in our Thoughts till we reduce it to what it was in its first Principle or Seed. This is what a Brute can't do; it cannot enlarge or diminish the Idea of an Object which is even present to the Sense; so far is it from being able to make the Idea of it larger or smaller, that it necessarily retains it just as it was received from the Sense. For *Mere Sensation* is but the *Action* or *Impression* of material Objects, upon Organs which are material; and the Ideas of Brutes
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are caus'd only by the Impression of the animal Spirits from those Organs upon the Imagination; that is upon the most spirituous and refin'd Parts of the animal Frame, disposed by Nature for the common Reception of those Impressions; and therefore a *Simple Idea* can receive no Alteration whatsoever in Brutes but what comes from the external Object; and this can make no Impression but according to its own natural Bulk and Size.

So that in order to a Possibility of *Enlarging* or *Diminishing* any one Idea, we must necessarily suppose some *Principle* distinct from Matter, and *Superior* to it; that is some immaterial Principle which hath a Power over those Ideas that mere *Matter* cannot have. If a Brute could enlarge or diminish an Idea in the least degree, it is easy to conceive it must be able to do so in any Proportion; for the same Power or Faculty that enabled it to *Begin* that Operation, must enable it to *Carry* it *On* farther; the first Act of enlarging or diminishing being equally, if not more difficult, than a proceeding in it, and as intirely independent of all Matter and Sensation. To which I shall add, that the Sensations of Brutes are all the *Direction* they have for their Preservation and Safety; and if they could thus *Disguise* them, by *Altering* the *Size* and *Proportion* of their Ideas; those Ideas would not

answer the *Ends* of Nature, but *Misguide* them in all their Operations.

4. ANOTHER Act of the pure Intellect comprehended under its judging of Ideas, is that of *Dividing* and *Compounding* them. A simple Idea, as hath been observed, is not that only which is intirely *Adequate* to what it represents, and *Indivisible* into more Ideas of the *Same Kind*; but that which is taken in with any Distinctness by *One single* Act or Operation of one and the same Sense; such as that of an *Horse* or a *Tree*; and this may be subdivided into more Ideas of the several *Parts* and the Idea of each Part may be viewed and consider'd separately by the Mind. This is utterly out of the Power of Brutes; a Dog which first hath had one view of his Master may, while he is present, look at his Face, and afterwards at his Feet, or at any other part of him successively; but this is not *Subdividing* the *Idea* of an human Body into the Ideas of its Parts: For when the Dog's Eyes are shut, or the Man disappears, he is utterly incapable of this Subdivision in the *Absence* of the Object.

THE Power of the Intellect is no less in *Compounding* its Ideas either in the *Whole*, as when it compounds the Ideas of many Trees to make up a Wood; or of many Houses to make up that of a City: Or in *Part*, when it separates the Parts of different Ideas to frame
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a new *Composition* out of them. And this is done either *According* to Nature, as when the Ideas of the Stem and many Branches are put together to make up that of a Tree; or *Against* Nature, as when part of an Horse and part of an human Body are united into a Centaur; which latter sort have been well called *Chimerical*.

BRUTES can no more *Compound* than they can *Divide*; for all Sensation is of *Particulars* and therefore so must the Ideas be which are consequent to it. What is there in *Them* which should unite any of those Particulars into one *Compound* Idea? Not the external *Objects*, which can each of them make but one single Impression of themselves; nor the *Organ* of Sense, which receives the Impressions singly, and transmits them so to the Imagination, which also being material retains them just as they are transmitted from the Senses. So that nothing can put two or more of them together into one compound Idea but some Principle superior to Matter, and to all that the Object hath any Aptitude or Power to work either upon the Organ of Sensation, or upon the Imagination. It hath been urged that a Dog compounds the *Shape*, and *Smell*, and *Voice*, to make up a *Compound* Idea of its *Master*; and that it knows him by all three at *Once*, which, as I have observed, is not true: However were it so, this would be a compounding of
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of inward Ideas only in the *Presence* of the outward Objects of them; so that unless the Dog could unite those three Ideas in the *Absence* of his Master to make up *One* Idea of him, it is not properly that compounding which is the Privilege and Power of an human Intellect.

C H A P. IV.

Of Abstraction.

ANOTHER Act of the pure Intellect in relation to the Ideas of Sensation commonly reduced to this head of Judgment is said to be *Abstraction*, which is usually distinguished into two Sorts, and both of them equally groundless.

I. **T**HE first is a *Logical* Abstraction in order to form *General* Ideas; which is thought to be performed by withdrawing the Mind intirely from all the *Individuals*, and then forming one single Idea which shall represent the *Whole* Kind or Species at once; as when we remove our Thoughts intirely from all the Individuals of *Men*, and frame to our selves one general Idea distinct from them all to represent the whole Race. And these *General abstract* Ideas shall, in the modern refined Method of forming them, prove the strangest and most inconsistent

consistent *Monsters* in the World. Thus the *General abstract Idea* of *Man*, shall not be of a black or white, short or tall, thick or slender *Man*; but shall be *All* these and *None* of them at the *Same* time: The general abstract *Idea* of a *Triangle* shall be neither of an *Equilateral*, nor *Equicrural*, nor *Scalenum*; neither *Oblique* nor *Rectangle*, but all and none of these at once.

Now this is utterly impracticable, and therefore *Abstraction* in this Sence is a hard Word and without any determinate Meaning; for if the *Intellect* abstracts from all the *Ideas* of every *Individual*, it can have no *Idea* at all left to operate upon. When we say *Mankind*, it expresseth no one *Distinct*, *Abstract*, *General* *Idea* which stands in the *Mind* for all the *Individuals* at once; but it signifies the *Idea* of *One Individual*, which is no otherwise made general, than by our conceiving all the rest of the same Kind *By* that one; so that in truth it is the single *Idea* of any one *Individual* which is made to stand for and represent the whole *Species*. There is no such thing in *Nature* as any *Universal* really *Existing*, either to strike upon our *Senses*, or to be an *Object* of our *Reason*; and consequently there can be no such general abstract *Idea* in the *Mind*. If there were any such, it would be equally *Simple* and *Original* with that of one *Individual*; and, which is yet more absurd, whether such an
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Idea were suppos'd to be from *Nature*, or from *Abstraction*, or *Creation* of the *Intellect*, it would necessarily imply this plain Absurdity, That it would not only be both a *Particular* and *Universal* Idea, as you differently *Consider'd* it, which is very allowable and may be true; but it would be actually and *In itself* both a *Simple* and *Compounded* Idea at the *Same* time, which is downright Contradiction; *Simple*, as it represented the whole *Kind* at once, in one simple Idea *abstracted* from all the *Individuals*; and *Compounded* as it *Included* them all.

AND now we may have leave to wonder at those Persons, who single out this sort of *Imaginary Abstraction* for the only perfect Distinction between *Men* and *Brutes*; and chuse to place the only Difference between them in that sort of Abstraction which one would think could never enter into the Head of *Man* or *Beast*. Nay we may with good reason say, that of all the Operations of the pure Intellect they are least distinguishable in this of making the Idea of one Individual stand for all of the same Kind, which is the *True* Abstraction. When we have an Idea of one particular Man, this serves us to distinguish the whole *Species* from any other: And thus far even *Brutes* seem to approach to this Power, namely, that the Idea of a *Particular Man* whom a Dog for instance hath seen, serves in his Imagination where-

whereby to distinguish any *Individual* of the *Same Species*, (as often as it is excited again by the *Presence* of any other Man) from the *Individuals* of any *Other Species*.

IF Men had said that tho' Brutes distinguish every *Individual* as it is an *Outward Object*, and as it actually presents itself to the *Sense*; yet this is not distinguishing *Ideas* in *The Absence* of all the *Individuals*, or making one *Idea* or *Conception* stand for the *Ideas* or *Conceptions* of them *All*. That they can't any way distinguish one whole *Species* from another; much less discern any determinate essential *Property*, wherein *All* the *Individuals* agree; as *Rationality* in *Man*. And lastly, that they cannot distinguish even between the *Individuals*, but in such *Qualities* as depend upon actual outward *Sensation*; whereas *Men* can distinguish between both the *Species* and *Individuals* in things intirely independent of all outward *Sensation*. If these things, I say, had been urged, they would indeed have made a perfect *Distinction* in this respect between *Men* and *Brutes*. But for *Men* to allow *Brutes Reason* in common with *Mankind*, that is, allow them to be reasonable *Creatures*; and yet afterwards to place the *Distinction* between them and us in a sort of *Abstraction* which is altogether *Irrational*; is no other than first *Raising* *Brutes* up to the *Dignity* of human *Nature*, and then *Degrading* *Mankind* below it.

I HOPE from what I have said it is reasonably plain how false and groundless that Opinion is, which asserts, that *Brutes do some of them reason in certain Instances, as surely as they have Sense. And, that if they have any Ideas at all, we cannot deny them to have some Reason.* But if *Some* Brutes reason, why not *All* Brutes? Or which are those Brutes which do reason; and which do not? Which are the rational Brutes, and which are irrational? Again, which are the certain Instances in which they do reason, and which are to be referr'd to pure Instinct? Surely if some of them have reason, they all have more or less of it; it is sure they are all directed in their Operations by one common Principle, whether that be *Reason* or *Instinct*; which last is no other than the prompting and Impulse of Ideas from the Impression of outward Objects.

IF you grant they have *Some* degree of Reason, it will be hard to tell why they have not a *Greater* degree of it; for they have as many Senses as Men, and generally more acute; and consequently have all their Ideas more distinct than we have. Ideas of Sensation are the only original Groundwork of all *Our* Knowledge; and if Brutes have all the *Materials* which we have, and can *Reason* upon them, what should hinder them from attaining

taining to the same degrees of *Knowledge* which we have? What trifling is it to say they reason but a *Little*? They compare their Ideas but a *Little*? They compound them but a *Little*? For since material Objects can cause Ideas by making Impressions of themselves, but no mere Matter can operate upon those Ideas after they are once form'd; then the cause that we reason more, and Brutes less, must be, either because their *Organs* are not so well disposed to act in Conjunction with an immaterial Principle; or because the immaterial Principle in them is of a very *Diminutive* Kind; or not *Quite* so immaterial perhaps as ours. They who stretch their Zeal so far for making *Men* of Brutes, are the very Persons who labour to make *Brutes* of Men; and will have the *Soul* of Man to be nothing but *Matter* with a Faculty of Thinking *Superadded* to it: And if so, the Soul of a Brute, according to them, must be Matter with *Reason* superadded to it; for Thinking and Reason signify the same thing.

It is confessed then by these Men, that *Thinking* is a Faculty that is not originally in the Nature of Matter, but *Superadded*; and if so then it is a Faculty *Above* the Nature of it, and therefore *Contrary* to the Nature of it. But it implies no Contradiction, say they; no more, say we, than that God should make the same thing to be *Matter*, and *No Matter* at the

the same time; no more than in supposing that Almighty Power should take away *Knowledge* from a pure Spirit, and superad *Gravity* or *Solidity* to it; that it should make it something else, and not Spirit. To which I may add this Contradiction farther, That the same Faculty of Reason shall be *Essential* to a System of Matter, and yet only *Accidental* and *Superadded* to that same System by almighty Power; for that *Thinking* is *Essential* to *Man* I hope will be allowed by those, who contend for the Possibility of its being *Superadded* to *Brutes*.

WHAT Extremes these Advocates for Brutes run into? They attribute *Thinking* to Beings purely *Immaterial*, to Angels, and to God himself; whereas it is properly the joint Act or Operation of pure Spirit and Matter in essential *Conjunction*; and on the other hand they attribute *Thinking* or Reason both to Men and Brutes as *Mere Matter*, without any Union with an immaterial Substance; and both with equal Absurdity. That which deceives Men in this latter Opinion is, that in all their Reasonings in favour of Brutes, they ever confound the actual *Perception* these have of outward *Objects*, with the Knowledge we have of the *Ideas* of those Objects after they are lodged in the Imagination: Whereas the simple *Apprehension* of the Mind; *Judging* in all its Instances; *Reasoning*, and all the Operations of the Intellect are mostly imploy'd
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and exercised immediately upon *Ideas*, and not upon their external Objects.

THIS it is which evidently shews the Necessity of an immaterial Principle in Man; for the Action or Impression of Matter upon Matter, may occasion many, and very distinct *Ideas*; but these are as yet nothing more than so many immediate sensitive Perceptions of the outward Object conveyed to the Imagination; which may from within prompt and excite Animals to many Operations: But being only consequent to the simple Perceptions of the Objects, and not being any *New* Perception or Apprehension of the *Ideas* themselves, it is a Degree of Knowledge which can receive no other Increase than what proceeds from a Renewal or *Repetition* of the same or like Impressions; unless there were a Principle above Matter to apprehend the *Ideas* themselves, to judge of them, and to reason upon them. Without this there can be nothing beyond a bare Perception or Idea of the Object, which is sooner or later worn out as there are new Impressions of different Objects; or according to the Disposition of those refined and spirituous Parts of the Frame which are more immediately subservient to the Imagination, the Seat of those *Ideas*.

ALL hitherto is but a naked Perception of the outward Object; but when these *Ideas* are

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once stamp'd, what should begin *Anew* to operate upon them? To take a View of them; to alter and transpose them at pleasure; to enlarge and diminish; to divide, compare, and compound; to draw Inferences from them; and weigh and consider all their mutual Relations and Dependencies? Surely not *Mere Matter*, which could do no more than either *Leave* Impressions of itself, or *Retain* those Impressions when they are made; and by that means cause a simple bare Perception of the external Object; but could not proceed one Step farther towards any *Higher Operation Upon* that Impression or Idea.

To clear up what hath been said, and enforce this Argument, I shall reduce the difference between that *Knowledge* and Perfection which is in us, and that *Perception* which is in Brutes, to these few short Observations.

1. ALL Knowledge in Brutes is immediately of the external *Objects* themselves; but the *Ideas* of them are the immediate Objects of the Intellect in Man. They have a bare naked Perception of the sensible *Object* only; we have a farther Perception or Apprehension of the *Idea* itself in Distinction from the Object and separate from it. By the *Idea* they apprehend the *Object*; by the *Intellect* we apprehend the *Idea*.

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2. THE Knowledge of Brutes *Terminates* in Ideas ; ours only *Begins* there.

3. THEIR simple Ideas of Sensation are the whole *Extent* of all their Knowledge ; whereas they are only the *Groundwork* and first Materials of ours.

4. IF their Ideas are ever so little defaced or decayed, they can never be repaired but by a *New Impression* of the Object : Ours can be renewed and revived again, when faded, by voluntary Recollection *Without* the Object, which is truly and properly Memory.

5. THEY *Necessarily* follow the Instinct and Prompting of their sensitive Ideas in all their Operations ; we can regulate all our Operations even in *Opposition* and contrariety to them.

6. THEY cannot *Alter* the Nature, or Proportion, or Disposition of any of their Ideas ; we can *Transpose*, and *Alter*, and *Compound* them even *Against* Nature.

II. THE other sort of Abstraction is called *Metaphysical*, and is said to be perform'd by taking the Mind intirely off from all the Objects, or rather *Ideas* of Sensation, and all its Compositions out of them ; and from all those *Complex Notions* and Conceptions of things in

this World, which are made up of Ideas of Sense considered together with the Mind's operations upon them; in order to form *Abstract* Ideas of *Heavenly* Things and *Incorporeal* Beings. But this is utterly impracticable in this Life, as any one may find upon a Trial; after the utmost Efforts of the purest Intellect to conceive or frame such an *Abstract* Idea, he will find his Attempt vain and trifling. If any one such Idea could be assigned, and a proper Name found out for it, we might the less wonder how Men could pursue this Notion so far as they do, to the great Hinderance of true Knowledge, and Perplexity of human Understanding.

IF we *Abstract* intirely from *Material* Substance and its Properties, we should have no Idea nor indeed Consciousness of *Being* at all; for that could never enter into the Mind without the Idea of something actually Existing upon which to exercise our Thoughts; and since the Mind can directly perceive nothing actually existing but what is *Material*, our very Idea of Existence must take its first Rise from thence. If we abstract totally and intirely from *Thinking*, we can have no Conception at all of the *Knowledge* of any *Incorporeal* Being; therefore *Thinking*, which is the joint Operation of pure Spirit and Body united, is the best Notion and Representation we can have of that Knowledge, which is performed without any Concurrence

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or Communication with Matter. If we abstract, I say, intirely from our *Thinking*, which includes the Labour of the Brain; we could form no Notion or Conception of the *Wisdom* of Spirits in general, much less of the Wisdom of God; and therefore for *Want* of any such abstract Notion or Idea, which Men are pleas'd to speak so much of, we are forced to substitute that of our *Thinking*, to represent an inconceivable *Correspondent Perfection* which is in God. So if we totally abstract from the Notion of *Power* in Man, we shall have neither a Word, Idea, or Notion left for that incomprehensible Perfection in God called by the same Name; and thus it is with his *Goodness*, and with all other Perfections which we attribute to him.

THE Case is the very same in the Mysteries of Christianity. If we totally and intirely abstract from the Ideas or Notions we have of *Father*, *Son*, and *Spirit* in the strictly literal and proper Signification of the Words, when spoke of Men; we can have no Notion or Conception at all of any personal Distinction in the Divine Nature: And therefore it is that God, in Condescension to our only way of Knowledge by the Operations of the Intellect upon Ideas of Sensation, hath thus revealed that Mystery to us for which we could have had no such *Abstract* Notion or Idea; and consequently no Idea or Conception *At all*, if it were not to be conceived by the Mediation and *Substitution* of

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such as were plain and familiar to us. If we abstract intirely from a *Price, Purchase, or Redemption* among *Men*; we could have no *Purely Intellectual* or *Abstract* Notion or Idea of the real worth and value of the Blood of Christ to obtain Salvation for us; and consequently no Notion or Idea at all of it: Therefore this Mystery is reveal'd to us under that Analogical or borrowed Conception among *Us*, which is most suitable and answerable to the Nature of that *Divine Price or Purchase*; to that Value and Merit which, as it is in its own Nature, is utterly incomprehensible to us. And lastly, should we abstract intirely from the Notion we have of a *Man's* interceding to a Prince, in behalf of a Criminal; we should have no Notion or Idea left in the Mind to represent that *Intercession*, which Christ makes in our behalf to God.

THUS I might run thro' all other Instances of Divine Things, and shew how we can form no Ideas or Conceptions of them intirely *Abstracted* from those of *Sensation*, and the *Operations* of our Minds upon them; and that when we *Attempt* to do so, we can neither think nor speak at all of them. The true *Abstraction* (if Men *Will* call it by that Name) consists, not in thus aspiring above the Power and Reach of all human Understanding, and hunting after Ideas or Conceptions of Divine Things and incorporeal Beings intirely abstracted from
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all Sensation, and totally independent of it: But in altogether laying aside that vain and fruitless Attempt, and in substituting the only Notions we have, and which are *Natural*, and *Easy*, and *Familiar*, to *Represent* and *Stand For* those immaterial heavenly Things, of whose real Nature and Properties we can otherwise obtain no Notion or Idea; and in raising and transferring our Thoughts thus, from the *Literal Strict* Propriety of those Words and Phrases, in which we express them; to that *Analogical* Import and Signification of them, by which they are as it were sanctified and spiritualized. That is, by considering each of the Conceptions we thus substitute, as representing a real and *Correspondent*, but *Inconceivable* Nature or Perfection, of which we cannot in our present State form any *Abstract Idea* or Notion; or indeed any other Conception at all, than by Mediation of the Ideas and Notions of this World. This is the *True* and only *Abstraction* we are capable of with regard to Things spiritual; which, we see, is so far from being intirely independent of all Ideas of *Sensation*, and the immediate Operations of the Intellect upon *Them* (as some would have it) that we can no otherwise think and speak of such Objects than in these worldly and human Symbols; and that if we abstract from *These*, we must at the same time abstract from *All* thought of heavenly and supernatural Beings, and can have neither Names nor Ideas for them.

THUS might we reassume all the foregoing Instances, and shew how we are capable of no other abstract Notions of the Existence and Attributes of God and pure Spirit, than such analogical Representations as I have described; unless Men will still call these *Abstract* and purely *Intellectual Ideas*, because they stand in the Mind for what is *Incomprehensible*, and of which we can have no proper abstract Ideas or Notions at all. When we employ our Thoughts on the Mystery of the *Trinity* for instance, it is not to be done by aiming at any *Abstract* intellectual Ideas of that incomprehensible Unity and Distinction in the Divine Nature; which can never be obtained: But by exercising our Mind on those *Substituted Conceptions* in which that Mystery is revealed to us; by considering the familiar Notions of a *Father* and *Son* by Nature, together with the best Conception we can form of our own *Spirit* which is united to Matter, as the only *Correspondent* Representations we can have of that Divine Distinction; and by taking those Terms in the Analogical Sence, as being expressive of what is *Answerable*, tho' *Still inconceivable* in the Divine Nature,

Now in proceeding thus we must necessarily infer, that if this Mystery is revealed to us under such Analogical Resemblances as evidently imply a *Real* and even *Personal* Distinction;

tion; we are to think and speak of it as such, or not think or speak of it at all. I here leave the Reader to run over all the other Mysteries of Christianity in his own Mind; as well as every thing in *Natural Religion* relating to the Nature of God, and the things of another World; and see whether this is not the *True* Abstraction? And whether any thing hath been of more fatal Consequence to Religion, than mistaking it for an airy fanciful Pursuit of *Abstract* Notions, and *Purely Intellectual* Ideas of things altogether imperceptible and inconceivable as they are *In themselves*, by the help of even the most exalted Notions we can form? I shall only give the Hint here, that this true Abstraction, or rather transferring of the Mind from our Ideas and Notions of things temporal, to those spiritual Things which are thus represented by them; holds not only with respect to the *Understanding*, but also the *Will* and *Affections* of an human Soul: Which are never by any *Direct* and *Immediate* Operation employed on *Abstract* intellectual Ideas of heavenly Things; but are then lifted up from Earth to Heaven when they are exercised on our common and natural Ideas or Notions considered as *Types*, which represent answerable inconceivable *Antitypes*. Thus are our *Love*, *Joy*, *Fear*, *Hope*, *Desire*, *Gratitude* employed, not *Immediately* upon any direct Ideas of the real Perfections of God or *Heavenly Bliss*, which are incomprehensible; but upon the Analogous

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Conceptions we form of the *Goodness* and *Power* of God, and of a *Future Bliss*, from the best Notions of that Goodness, and Power, and Happiness which we experience *Here*: That is in other Words, we employ our Affections on things inconceivable, in their correspondent Substitutes alone; in which case the Ideas or Conceptions don't stand for their *Proper original* Objects, but are us'd as *Representations* of what is highly exalted above the Reach of all our Faculties. This is the only Method we can arrive to of sanctifying our Affections; of removing them from things on Earth, and *Setting them on things above*; things *Not seen*, and whereof we can have no *Direct* or *Abstract* Ideas at all.

WHAT hath been said hitherto of the Operations of the pure Intellect, relates to *Simple* Ideas of Sensation only; and therefore it will be convenient to observe here, That the same Operations are likewise exercised upon all those *Alterations* and *Compositions* which the Mind raises up to itself out of those simple Ideas; whether according to Nature, as the Idea of a *Wood* or an *Army*; or against Nature, as the Idea of a *Centaur*. When the Imagination is impregnated with those voluntary Alterations or Combinations of simple Ideas, the Mind hath the same full Power over them, which it had over such Ideas as were simple and original; as that of *Intuition* or simple Apprehension,

sion, and of *Judgment* in all its Instances of *Comparing*, *Compounding*, *Enlarging*, *Diminishing*, and *Dividing*. The Mind hath likewise the same arbitrary Dominion and Sway over all the *Complex Notions* and *Conceptions* which are formed out of those simple or compound Ideas, considered in Conjunction with the Operations of the Intellect upon them; such as our Notions of *Justice* or *Charity*, and of all *Virtues* and *Vices*.

BUT what is more Material to be observed is, that tho' we have no abstract and purely intellectual Ideas of celestial and immaterial Beings for the Employment and Exercise of any Operations of the Mind: Yet that which fully compensates the intire want of such spiritual and intellectual Ideas, and serves all the ends of *Reason* and *Religion* in this Life is, that these Operations are employed and exercised upon all our Conceptions and complex Notions, in the *Same Manner*, when they are *Symbols* only and *Representations* of things purely spiritual; as when they immediately represent things merely *Human* or *Temporal*. That is, the Mind exercises all its Faculties and Operations upon its Notions and Conceptions, as well and *Easily* when the Terms by which they are expressed are taken in their *Analogical* Sence and Meaning; as when they are considered in their *First* and strictly *Proper* Signification; the Mind is equally constant

fant with these Conceptions when they represent their Archetypes, as when it thinks of them without any farther Reference or Relation to the things of another World. As for Instance, the same Operations of the Intellect are exercised upon *Spirit* when it signifies a purely *Immaterial* Being, as when it is taken in its more original Acceptation for our *Soul*, which is Matter and Spirit in essential Union; upon *Knowledge* when it is used to represent a Perfection of *God*, as when it stands in the Mind for that which is *Human*, the only Knowledge we have any direct or proper Conception of. And so it is in all other Instances; our intellectual and reasoning Faculties have the same full and free Scope and Liberty here, in *Apprehending*, and *Judging*, and *Inferring*, which they could have if there were no secondary or Analogical Acceptation of our Words and Ideas; as will more fully appear hereafter.

C H A P. IV.

Of Relation.

THE sixth Instance of the Mind's Operation upon its Ideas refer'd to the Head of its *Judgments* is, that of observing their mutual *Relations* and *Dependencies*. This is *Comparing* indeed, but it is in one particular Instance

Instance only; not in the *Likeness* and *Unlikeness* of things, which is very different from *Relation* and *Dependency*: For there may be a *Similitude* where there is no *Relation*, and there may be a *Relation* or *Dependence* where there is no *Similitude*; as that between *God* and *Material Substance* which is referred to him as its Creator. I shall dwell no longer upon this Operation of the Intellect, than is necessary to shew the Method and Procedure of human Understanding in the Attainment of Knowledge.

I. FIRST then, when the Mind considers the mutual Relations and Dependencies between all its Ideas of sensible Objects as they are in their own Nature, without any respect which they bear to Man as a *Rational* intelligent Agent; from hence there opens a large and spacious Field of Knowledge: That of natural *Causes* and *Effects*; of the Manner of material Beings *Operating* upon, or *Suffering* from each other; of all their active and passive Powers, as some express it; and in short of their affecting and influencing one another in innumerable Instances; and this is called *Natural Philosophy*.

BUT here it is worth observing, that all the real true Knowledge we have of Nature is intirely *Experimental*; insomuch that, how strange soever the Assertion seems, we may lay this down

down as the first fundamental unerring Rule in Physics, *That it is not within the compass of human Understanding to assign a purely speculative Reason for any one Phænomenon in Nature*; as why Grass is green, or Snow is white? Why Fire burns, or Cold congeals? By a *Speculative Reason*, I mean, assigning the true and *Immediate efficient Cause A Priori*, together with the manner of its Operation, for any Effect whatsoever purely natural. We find indeed, by Observation and Experience, that such and such Effects *Are* produced; but when we attempt to think of the Reason *Why*, and the Manner *How* the Causes work those Effects, then we are at a Stand; and all our Reasoning is precarious, or at best but probable Conjecture.

IF any Man is surprized at this, let him instance in some speculative Reason he can give for any natural Phænomenon; and how plausible soever it appears to him at first, he will, upon weighing it thoroughly, find it at last resolv'd into nothing more than mere Observation and *Experiment*; and will perceive that those Expressions generally used to describe the *Cause* or *Manner* of the Productions in Nature, do really signify nothing more than the *Effects*. The most plausible Reason which can in such Cases be assigned, will be found to amount to nothing beyond a bare Comparison or *Analogy* of some *Effects* with others;

as when Inferences are made from the Proportion of Velocity in other *Liquids* thro' *Tubes* of certain Conical Figures, to the Circulation of the *Blood* and *Spirits* in the *Arteries* and *Veins* of an human Body. Now tho' this last should be allow'd a plausible way of *Guessing* how far the Effects may be *Similar* in both; yet what *Certain Scientific* Conclusions can possibly be drawn from it, when such a Variety of Circumstances, as occur in the complicated Frame of an human Body, must join to render the Cases so widely *Different*? Or what can be more groundless than to conclude, with a Philosophic Air of Positiveness, that because the smallest Particles of some Medicines which we can discern with Microscopes, seem, when thus view'd, to resemble *Wedges*, *Globes*, &c. therefore the *Invisible* Particles of which even *These* are compos'd, wou'd be found of the same Figures, were the Clusters dissolved and capable of being thus seen: And that consequently when they are dissolved in the Humours of our Body, they must act *Mechanically* just as a Wedge or Globe, &c. does out of it? All these Observations may with equal Justice be extended to the Accounts given of the Mechanical Causes and Manner of Motion and Operation in the *Larger* Bodies of the Universe; whenever the Terms used in such Treatises are pretended to signify any thing beyond *Effects* known from Experiment.

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FROM hence we may see how little that abstracted and Mechanical way of reasoning from the Structure and *Configuration* of the minute Particles in *Medicines*, and of the Solids and Fluids in human Bodies, which obtains so much of late, is like to contribute to advance the Art of Healing; since it is in Truth no other than running altogether into *Hypotheses*, tho' our modern Mechanical Reasoners profess, at the same time, to reject and explode them utterly. For however they may tell you plausibly in *General*, that the different *Species* and *Effects* of Bodies, with their specific *Qualities* and *Attributes*, proceed from nothing else but the different *Figure*, *Size*, or *Motion* of their minute Particles: Yet when you come to *Particular* Instances, and demand of them what that peculiar Configuration, Texture, Size, or Motion of the Particles, for instance, of Flower of *Sulphur*, or *Camphire*, or *Mercury* is, which renders them capable of *Operating* after such and such a manner, and producing such *Effects* in the Solids or Fluids of an human Body, and *How* they act; you will find them utterly at a Loss. And whoever reads the Mechanical Reasonings of some of our best and most ingenious modern Physicians upon the Operations of those very Medicines, will find them all precarious *Conjecture*; and nothing more than uncertain *Hypothesis*, dressed up in the Style
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and Form of *Certainty* and *Demonstration*. I cannot forbear therefore mentioning again this Fear and Jealousy of my own, which I am persuaded is not altogether groundless; That there never will be any great and considerable Advances made in the Art of *Healing*, till all Hypothesis and Mechanical Reasoning is out of Vogue; and till Men are come about again to the ancient Method of pure Experiment, and the common obvious Reasoning intirely from thence.

THUS short and imperfect is all our boasted Knowledge of Nature; we are intirely in the dark as to the inward Structure and Composition of the minute Particles of all Bodies; and can with no degree of Certainty judge or determine any thing concerning them, but from their outward Appearances and sensible Effects; when we attempt any thing beyond this, all our Reasonings are full of Confusion and Uncertainty. And yet even this purely *Experimental* Knowledge of Nature is however a Degree of it aptly suited to our present State and Condition in this Life; it answers all the *Reasonable* Ends of our Well-being and Preservation: And if we had Sagacity and Acuteness of Sense enough to penetrate into the very *Intimate Essences* of Things, and into the exact Configuration of the *Minutest* Parts of Matter, it would perhaps answer no other end

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but that of useless Speculation and Amusement.

2. FROM our Ideas of Sensation we infer the certain Existence of those external Objects which cause or occasion them in us; from the Existence of these again, we infer a first Cause of all things eternal and necessarily existing; since nothing could produce itself, or act before it was: And from hence again proceeds the Knowledge of that Relation which he bears to us as our *Creator*, and *Preserver*. From hence again we infer the probable Existence of created immaterial Beings, which bear to us the relation of fellow Creatures; since we can set no Bounds to Space, nor to Almighty Power; which must be able to create Beings of Perfections vastly superior to those of Mankind; and free from those Weaknesses and Imperfections we labour under; and to whose unbounded Power and Majesty it seems most agreeable to have done so. From these Relations and Dependences flow all the Duties comprehended under Piety towards God, such as *Worship*, and *Prayers*; *Thanksgiving*, and *Praise*; *Reliance* upon his Providence, *Gratitude*, and *Fear*; as also Veneration and Honour towards those our fellow Creatures of so superior a Rank and Degree, that we can have no *Direct* or *Proper* Idea of them in this World.

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AGAIN, when we come to consider the *Relation* we bear to our fellow Creatures of the same Nature and Degree in this World, thence arise the Duties of Humanity and Justice. And when we distinguish these by the several particular Relations of Consanguinity or Affinity, such as *Wife* or *Husband*, *Parent* or *Children*; or in any other Respects more circumstantial or adventitious, such as that of *Master* or *Servant*, *Prince* or *Subjects*; from thence flow all the several respective Duties and Obligations which unbiaſſed Reason and Experience teach us to be necessary to the Benefit and Advantage of the whole Kind, and of every individual Man in particular; and are therefore to be discharged to each other mutually, according to the nearness or distance of that Relation they bear to us.

LASTLY, When we come to consider the nearest of all Relations, that which we bear to our selves, the regard that every Man ought to have for his own Welfare and Happiness; and the Relation which all *Other* visible Creatures bear to him as a *Rational* Agent, thence arise all those Virtues and Duties which naturally tend to promote the Good of Body and Mind, such as Sobriety, Temperance, Chastity. And all comprehended under this second Head, is properly *Natural Religion* or *Morality*; for the Sanction of all the Rules and Precepts

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whereof,

whereof, and to shew their tendency towards our Happiness in another World, the Understanding proceeds thus: From the apparent unequal Distribution of Rewards to those who observe them; and of Punishments to such a transgress them in this Life, so plainly inconsistent with Goodness and Justice in a perfect Being; we infer the Necessity of a future State for a final Reward and Punishment; and consequently the Immortality of human Souls.

BEFORE I proceed to the next spacious Scene which opens itself to human Understanding, it is worth observing here; that tho' all our Knowledge of Nature consists either barely in the mere Contemplation and *Simple Apprehension* of our Ideas of Sensation; or in *Experiment* and Observation of outward Appearances, and of the various ways of external Objects operating on one another; inasmuch that all the pretended Theory and *Speculation* of natural Causes and Effects is precarious Conjecture: Yet when we proceed to Morality, our Knowledge, tho' more truly *Speculative*, is *Certain* and *Undoubted*, for the Regulation of our Practice. We have a more evident, clear, and distinct Knowledge of the Truths of natural Religion, than of the *Nature* or *Essence* of any sensible Objects, on which their Properties and Effects depend. Material Bodies strike upon the Organs of Sensation only by their Qualities and Effects; and just as these
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receive the Impressions, so they are directly convey'd to the Imagination, but without any clear and *Adequate* Representation of the intimate *Essence* of the Objects; and consequently we can know nothing more of them than from their sensible Properties and Appearances, and from observing how many different ways they influence and affect one another. But the Case is otherwise when the Intellect considers the several *Relations* they bear to one another and to us, and their mutual *Respects* and *Dependences*; here its Knowledge is *Clear* and *Adequate*; here it expatiates and exerts all its Powers; the Judgments it passes upon these, without Partiality and Passion, are *Certain*; its Deductions are *Undoubted*; its Conclusions without Confusion; and all the *Rules* and *Precepts* it forms concerning those Relations are of eternal Verity. And 'tis agreeable to the Wisdom and Goodness of God that the Case should be thus; since even the *Experimental* Knowledge we have of natural Objects is perfectly sufficient for all the Ends of natural Religion and Morality; and as to any *Other* Use of it, serves the Conveniences and Exigences of *This* Life only; whereas the Truths of Morality have a farther Respect to *Eternity* and the Purposes of another World.

C H A P. VI.

*Of the different Kinds of Knowledge
and Evidence.*

IT being a Matter of no small Consequence to the Procedure of the Intellect in general, to state the several very different *Kinds* of Knowledge, as well as the *Degrees* of it in each Kind which admits of them; I shall observe that there are these six very distinct Sorts of *Knowledge* following, and as many very different *Kinds* of *Evidence* upon which they are founded.

I. **T**HE first is that which we have from our *Senses*; and consists in an *Intellectual View* of all those *Ideas* which are thro' them conveyed inwardly to the Imagination. This is a Knowledge *Direct*, and *Immediate*, and *Intuitive*; utterly exclusive of all Reasoning and Argumentation: The View is *Simple*, and the *Ideas* hitherto uncompounded; and the Intellect is as yet no farther employ'd than in a bare *Contemplation* of the *Ideas*. It is this view of the Intellect which renders it properly *Knowledge*, and distinguishes it from *Natural Instinct* in Brutes, which are not capable of any such *View* of their *Ideas*. This carries in it the *Highest* Kind of *Evidence*, because it is so direct,

rect, and immediate, and simple, that it admits of no *Medius Terminus*, or common Measure, and consequently of no *Proof* or Evidence at all from *Reason*; and all manner of Proof or Evidence would, if *Attempted* here, have less of Perspicuity and Certainty in it, than that which it already contains in its own Nature. This is a Knowledge which admits of no *Degrees* of Evidence, for *All* external Sensation is equally certain and undoubted *In itself*; and the Evidence of *One* Sense is equally clear with that of *Another*, in respect of their proper and different Objects; and this Evidence can be no otherwise varied than by the present Disposition of the *Organ* of Sensation; or of the *Medium*; or by the different Degrees or Manner of *Impression* from the outward Object. When the Sensation is regular and perfect, the Assent of the Intellect naturally and *Necessarily* follows all at once; but however is not *Extorted* after the *Manner* it is in Demonstration, which compels by intermediate Proof and Deduction. Wherefore it would be an odd Affectation to call this sensitive Evidence by the Name of *Demonstration*, merely because it is obvious and natural, and not to be deny'd; or because the contrary can be reduced to such a Contradiction as this: As if a Man should see a *Tree*, for instance, before his Eyes, and should say, the Denial of it implies *That the Tree should be there, and not there at the same time; or that he both sees and doth not see a Tree at the*

same time. Men may in *Words* indeed profess their Dissent from the Evidence of Sense, and charge it home with Falshood and Fraud; yet this is no other than giving themselves the Lie: It is acting against Nature, which will recoil with irresistible Force whenever the unnatural Restraint is relaxed. When the Organ is rightly disposed and exercised upon its proper Object, in a just Distance and Medium, the clearest and strongest *Reason* must yield to its Evidence, and can never interpose but when there is a reasonable Suspicion of some Failure in the *Act* of Sensation: Nor can it make any Inquiry whether the Evidence of Sense is true? But only whether it is truly the Evidence of Sense? So that for a Man to argue against the plainest Evidence of Sense, is to oppose the Evidence of *Reason* to what in its own Nature admits of *No* Reasoning at all; or what is worse, to lay aside both Sense and Reason, and form a Judgment upon any Instance of Sensation without Regard to either of them.

It will be proper to add these two Things farther concerning the Evidence of Sense; first, that it was *Necessary* it should be so direct and immediate, so clear and undoubted; because it is the *First Foundation* of all *Other* Knowledge of things Human and Divine. If the Truth of this Knowledge admitted of any *Doubt*, or were capable of any *Proof*, we should wander about in an everlasting *Scepticism*,

ticism, without the least Certainty in any thing: For no Proof urged for it, can be plainer or more evident than that which it is brought to prove; and would therefore *Itself* require another Proof, and so on with endless Confusion. The other thing to be observed is, that all *Self-evident Propositions*, and *Axioms*, and *Postulata*, are clear and evident in Proportion to their near Affinity to Sensation; and owe their apparent Truth and Certainty to a more *Immediate* Correspondence with it. As that *The Whole is greater than the Part*; *two Things equal to a third are equal in themselves*; all which and such like are derived more directly from Sensation, and therefore have in them a Degree of Evidence little inferior to it.

Now what I have said of sensitive Knowledge must be understood of the *Immediate* and bare *Act* of Sensation only, or of the Idea consequent upon it; which the Intellect first takes for granted, and then makes its own Remarks, together with all its Inferences and Deductions from it. So that thus far only it is properly *Knowledge*, or a *Necessary Assent* of the Mind to an evident Truth; and not *Faith*; (for indeed *All* that is strictly and properly *Knowledge* doth, as such, exclude all that is properly *Believing*) and a Man is said actually to *Know* and not to *Believe* what he truly sees with his Eyes and hears with his Ears; Faith may be *Consequent* to that Assent of the Mind upon sensitive Evidence, but cannot be

that *Very Assent* of the Mind which makes it *Knowledge*. Thus they who actually saw *Lazarus* come out of his Grave at the call of *Jesus*, could not be said to *Believe* that they saw him rise from the dead, but to *Know* that he did so. They who were Eye-witnesses of *Christ's Ascension*, could not be said to *Believe* that they saw him ascend; but to *Know* it. This *Knowledge* indeed and immediate *Evidence of Sense* may be a good *Ground* and *Foundation* of such *Truths* as are directly deduced from thence by moral Reasoning and Deduction, and which may so become the *Objects* of our *Faith*. As the raising *Lazarus* from the dead was a sensible *Evidence* of a *Divine Almighty Power* in *Christ*; and his ascending up into *Heaven* a sensible *Evidence* of the *Truth* of his *Doctrine*, and of his being the *Son of God* and the true *Messiah*, as he declared himself to be: The Spectators had a *Knowledge* of the *Facts*, and a *Faith* of those *Truths* whereof they were intended as a *Proof* and *Evidence*.

So it was with *Thomas* the Apostle; he could not be said to *Believe* that he felt the *Print of the Nails* in the *Hands of Christ*, and the *Mark of the Wound* in his *Side*; but that he actually *Knew* them to be there: And from thence he *Necessarily* inferr'd the *Truth* of his *Resurrection*, which was *Knowledge* still; and upon this *Sensitive* and *Rational Knowledge* it

was that he founded that great Article of *Faith*, which he made open Profession of by crying out *My Lord and My God*. The Saying of our Saviour upon that Confession of his Faith was, *Blessed are they which believe and have not seen*; which is our Case who are now *Believers*: Not because we believe without *Knowledge*; but because our Faith is founded upon *Rational* only and *Moral*, and not upon any *Sensitive* Evidence of our own. We have first a *Knowledge* or moral Certainty of the Truth of the Facts, from their Testimony who had a sensitive Evidence of them; from the History of the New Testament, and the rational Proofs of its being the Word of God: And it is upon this *Knowledge* we found our *Belief* of Christ's being the Son of God and true Messiah; of his having almighty Power; and of his being *Our Lord and our God*.

As it was necessary to distinguish these two things with some exactness, *Sensitive Evidence* and *Faith* properly so called, upon many Accounts; so especially was it requisite in order to open the Fallacy of those who insist upon *Strict Evidence*, in opposition to *Revelation* and *Mystery*. The Evidence of *Facts* related in Scripture, either *Sensitive* or *Rational*, is not properly *Faith*, but *Knowledge*; and the *Rational Knowledge* of such Facts Men either have, or may have if they please, after the same Manner they now come by the *Knowledge* of other
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Transactions related in *Prophane History*. And as for those reveal'd *Truths* which are *Deduced* from them, and which are properly the Objects of our *Faith*, such as Christ's being the Son of God and true *Messiah*, his having almighty *Power*, and being truly our Lord and our God; it is plain they are of such a Nature as not to admit of any immediate *Sensitive Evidence*. Had those mysterious *Doctrines* and *Truths* been *In themselves* capable of *Immediate sensitive Evidence* either to the *Jews* or us, they would then become *Knowledge*, as was that of the Facts and Miracles; and such evident *Knowledge* as would necessarily *Exclude* all *Faith*. So that tho' our modern Unbelievers had actually *Seen* all the Miracles wrought by our Saviour, yet still upon their Principles they must have continued void of all *Faith* in those *Mysterious Doctrines* to which the Miracles were design'd to procure our assent. For Miracles are but a *Mediate external Proof* of the Truth of such *Doctrines*, and have no *Natural* and *Necessary* Connection with the Propositions reveal'd; and tho' an hundred of them were wrought for the procuring our Assent to *One* Mystery, it would still remain as *Incomprehensible* as before. But these Men are not satisfied with any thing short of a strict and *Immediate intrinsic Evidence* for the *Doctrines themselves*; infomuch that their obstinate refusal of an Assent to these reveal'd Truths, upon such a Principle, is in this Respect a Degree of

of Perverseness even beyond that of the harden'd Jews; who attributing Christ's Miracles to the Power of Beelzebub, and no other than giving Testimony to himself, required a Sign from the Father in *Heaven*; and had this been granted they were content to acquiesce in the Belief of his *Doctrines*.

BUT our modern Unbelievers, if consistent with themselves, must have rejected the Doctrines notwithstanding their seeing even *Such* a Miracle from *Heaven*: For this would be but a *Mediate* Evidence still of the Truth of those divine Doctrines our Saviour preach'd; some of which would have continued, by their very Nature, equally Mysterious and Inconceivable to them as before. And therefore *They* must have called for either a *Direct sensitive Intuition*, or an *Immediate Evidence* of the divine Truths themselves; such as would give them a *Clear* and *Adequate* Knowledge of the real *Intrinsic* Nature of Things, which is incomprehensible either to Sense or Reason: And upon a Refusal of this, they must intirely have declined any *Faith* where they had no *Direct* Knowledge by *Ideas*, nor immediate Comprehension of the incomprehensible Mystery *Itself*. Is it not a monstrous Inconsistency in our Opposers of Revelation to profess themselves willing to become *Believers*, if all Points of the Christian Faith were put into such a Light as that it would be *Impossible to BELIEVE* them: For
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whether they had the immediate Evidence of *Sense*, or of strict *Demonstration* for them, it would be then all *Knowledge* or *Science*, and not *Faith*.

II. ANOTHER Kind of Knowledge is that which we have from *Self-Consciousness*. As we come to the Knowledge of things without us by the *Mediation* of their *Ideas*; so on the contrary we have an *Immediate* Feeling or *Consciousness* of what is transacted in our Mind, without the Intervention of any *Ideas* whatsoever. Thus we have a Knowledge of all the *Faculties* or Powers and Operations of the Soul; not only those of the *Intellect* and *Will*, together with all the various Modifications of them; but of all the *Passions* likewise and *Affections* of the *Inferior* Soul. This Kind of Perception some have not unaptly called *Internal Sensation*, in order to distinguish it from that Perception we have of *External* Objects by their *Ideas*, and which cannot otherwise be known than by some Representations or Characters of them lodged in the Imagination.

CONCERNING this Kind of Knowledge which we have of the *Faculties* of our own Minds, so very different from what we have by external Sensation; it will be necessary to observe, that we have no degree of it *Antecedent* to the *Actual Exercise* of those *Faculties* upon the *Ideas* of *Sensation*; as we should have had no Knowledge

ledge of any of our bodily Motions if the Parts were not actually moved: Infomuch that it is from the internal Sensation or Consciousness of those *Operations* of the Powers of the Mind upon such Ideas, that we necessarily infer its very *Existence*; and obtain the highest moral Certainty of an immaterial Principle within us, endued with a Power of voluntary Motion or *Activity* in itself, and of communicating Motion at Will and Pleasure to the Parts of the Body. Thus we could have had no Consciousness of *Thinking*, antecedently to, and abstractedly from any Object or *Idea* actually thought upon; or of *Willing* without something actually Will'd or desired; nor of *Love*, *Hatred*, *Fear*, till those Passions were *Exercised* upon some *Object* loved, or hated, or feared; and so in all the other Faculties and Affections of the Mind.

Now since we can have no Consciousness of any of the Powers of our Minds before they actually operate; and that their first Operations must necessarily be upon Ideas of Sensation; it is plain we cannot have *Simple Ideas* of them, but are obliged to form to our selves *Complex Notions* of them, made up of those *Ideas* upon which they operate, together with the Manner of the Mind's operating upon them, and of its affecting the Body in those Operations.

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THO' this Kind of Knowledge necessarily *Presupposes* that which we have from external *Sensation*, and is of a more complex Nature; yet it is nothing inferior to it in Point of *Certainty* and Evidence. The *Necessary* Assent of the Mind doth not only follow of Course upon this Consciousness, as it is in the Case of external Sensation; but *Falls in* with it: They are so closely connected that the *Consciousness* is itself the *Immediate* Act of Assent or *Knowledge*; at least they are so inseparable that they cannot be distinguished even in Thought. When this internal Sensation or Consciousness is truly natural, by means of a due Tone and Temper of the animal Spirits, and of the finer Parts of the Body which are the more immediate Instruments of those mental Operations, we can never be *Deceived* in this Article of Knowledge. It is so *Sure* and obvious, so *Clear* and distinct that it admits of no Proof or *Farther* Evidence from Reason; and yet it would be perverting the true Procedure of human Understanding to confound this with *Demonstration*: Since it is so *Immediate* and *Intimate* to us that there is no room for any Application of a *Common Measure* either to illustrate or increase its Evidence; or to discover the Truth or Falshood, in any Instance, of those Faculties and Operations whereof we have such a real internal Feeling. So that for a Man to argue away any Instances of this *Knowledge*
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we have from Self-Consciousness, or deny their Certainty, would be no less absurd than flatly to contradict the most clear and distinct Perception of *External* Sense. Only it is to be observed that all here said of this Knowledge is to be understood of the *First* and *Immediate* Perceptions of our mental Operations, and of their Reality and *Truth*; and not of any *Farther* Observations made upon them by the Intellect, or of any *Deductions* or Consequences afterwards drawn concerning the Nature or *Manner* of those Operations. To instance in some few Particulars of this Kind of Knowledge.

A MAN who by an immediate Consciousness of what passes within him doth not *Know* certainly, that he hath a Faculty of *Reason* and Understanding as well as of *Sensitive Perception*; and that these two are totally different in *Kind*, and not in *Degree* only; is not capable of being altered in his Opinion by any *Argument* or Persuasion: This Knowledge is so immediate, that tho' many other Arguments may be offered to render that Point highly *Probable*; yet nothing can work a full *Conviction* of the Truth of it, but the Regard and Attention he hath to an inward *Feeling* and *Consciousness* of such a reasoning Faculty within him. If by being Conscious to what is transacted in his own Mind, he doth not perceive such an *Essential* Difference between *Thinking* and *Sensitive*

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Perception, as is a sufficient Ground for these Consequences, *That Reason is a Faculty intirely different in Kind from that Instinct and sensitive Perception which he observes in Brutes*; and *That mere Matter is not capable of Thinking and Reason*; no Evidence whatsoever built on any Foundation from *Without*, can add to the Truth and Perspicuity of those Conclusions, or raise them up to an higher Degree of Certainty in him.

AGAIN, we have an immediate Conscioness of a *Freedom of Will* within us; or of a Power to act or forbear to act, and to act this way or the quite contrary in all Matters of Duty, as well as in all things indifferent: From whence the natural Deduction of Reason is, that our Actions being *Free* and Voluntary they must be capable of being *Imputable* to us as morally *Good* or *Bad*, and consequently liable to *Reward* or *Punishment* from Him who endued us with that Faculty. This free Principle within us is so *Self-evident*, that no Reason or Argument can render it more so; all attempt of *Proof* for the Corroboration of it is utterly needless, and serves only to perplex and confound the clearest Evidence the Mind is capable of for the Truth of any thing: So that in all Contention and Debate relating to this Point, as well as to what immediately depends on it, the last Appeal for a final Decision must be to the immediate *Conscioness* of the Mind;
and

and he who would not determine against absolute *Decrees*, and unconditional *Predestination*, *Election* and *Reprobation*, from a *Discernment* of Freedom of Will within himself; must be a corrupt Judge and blinded with Prejudice; and is not capable of a full Conviction from any other Topic.

THUS again, we have an immediate Consciousness and internal Sensation of *Remorse* on the Committal of wicked Actions, and of a secret *Complacence* of Mind on the Performance of such as are morally Good; and by the same Consciousness we perceive these to be immediate natural Spurs to one, and Determents from the other. And as we have an immediate Self-Consciousness of these *Passions*, so by an obvious Deduction of Reason, they become such a solid *Ground* of Evidence for the essential and eternal *Difference* between *Virtue* and *Vice*, that he who will not be convinced of this difference by Reasoning from such Consciousness, would be hardy enough to resist all Arguments built on any other Foundation. I do not say that these Passions of Pleasure and Pain naturally consequent to our Actions, are *Themselves* an *Immediate* Evidence of the moral Good or Evil of Actions prior to any *Deduction* of Reason; or that we have an internal *Instinct* and *Moral Sense*, whereby we *Immediately* and *Intuitively* discern the *Difference* of *Virtue* and *Vice* without any Inference of Reason,

Q 2

Reason, and previously to it, as some ridiculously assert: Because nothing can be plainer than that the *Actions themselves* must be *Apprehended* as *Morally* Good or Bad before such *Natural* Pleasure or Pain can be caused by them; and consequently their moral Good or Evil must consist in something previous not only to those *Passions*, but also to *Any* Faculty *Whatever* that *Apprehends* it. But I say there cannot be a surer *Ground* on which to build an undoubted *Argument* for that real and unalterable Difference between Virtue and Vice, which is antecedent in itself both to our *Perceiving* it, and being thus affected by it, after *Any* manner.

NOR does it take off any thing from the Certainty of this Knowledge I am speaking of, or the Force of its Evidence, that some Men have little or no *Remorse* in the Committal of habitual and known Sins. For it was not so with them at *First*; they are in an *Unnatural* State, and have almost quite defaced and smother'd one of the strongest *Passions* in human Nature by incessant Contradiction, and offering it perpetual Violence, till they are almost past any *Feeling* or Consciousness of it. And when this genuine and proper Ground of a reasonable and satisfactory Proof of the *Difference* between Virtue and Vice, is rendered weak and feeble in Men; then they become clamorous in their Demands either for an
Instinct

Instinct whereby to discern it *Immediately* and *Intuitively*; or for such strict *Demonstration* as is quite beside the Nature of Morality, as well as reveal'd Religion. And this unreasonable Claim of theirs has put some well meaning Persons upon absurd and fruitless Endeavours to prove that such an *Instinct* or *Sense* is actually implanted in human Nature; and others to prove that such *Demonstration* may be had in all the important Points of natural Religion.

So again, if from that immediate Consciousness Men have of the Operations of their own Minds, they are not convinced that their Knowledge is of the Operations *Themselves*, and not of any *Reflex Ideas* within them of those Operations; a stronger Argument cannot be offered for their Conviction.

LASTLY, if a Man from the Observation of what passes within him is not Conscious to himself that he hath no *Purely Intellectual*, or *Abstract spiritual Ideas* for the Exercise of the Operations of his Mind, independently of all Ideas of *Sensation* (the *Necessary* rational Consequence from which is, that he hath no way of conceiving things purely Spiritual and *Immaterial* but by *Analogy* with those *Complex Notions* and *Conceptions*, form'd from those Ideas considered together with the Operations of our Mind upon them) it will be in vain to offer

many other things which may be said upon this Point for farther Proof and Illustration.

THESE two sorts of Knowledge are *Immediate*, and consequently a Sort of *Intuition*; and considered strictly in themselves, do exclude all *Reasoning* and consequential *Deduction*, which, as we have seen, are of an *After* Consideration. And this leads us to another Kind of Knowledge or Evidence very different from either of them, which is *Mediate* and altogether acquir'd by Deduction and Consequence: That is *Reason*; which differs from the Understanding or *Intellect*, in that *This* is a more general Term and denotes the very Power or *Faculty itself*; but the other expresseth an *Operation* of that Faculty, and is limited to that one *Particular* Operation which consists in Illation or Consequence. This therefore we are to distinguish into *Four* different Heads of Knowledge, according to the different *Manner* of the Intellect's Procedure in making its Deductions and Consequences, and according to the different Kind of *Evidence* in each of them.

I. THE first Head of this Knowledge or Evidence is that of *Science* or *Demonstration*; which may be placed in the clearest Light at once in the *Syllogistic* Form, or in what is reducible to it, by the actual Application of a common Measure, *Determinate* and *Certain*, to two Extremes which are *Infallibly* Commensurate with it;

it: So that the Conclusion follows by an *Absolute Necessity*, and *Compels* the Assent of the Intellect to the Truth of it, even in Opposition to any Tendency of the *Will* to the contrary should it be *Attempted*; and the Knowledge is as infallible, as the direct and clear Perception of Sensation or Self-Consciousness. The Logicians confine Demonstration to *Causes* and *Effects*; and they make two sorts of it, that of proving the *Effect* from the immediate *Cause*, and that of proving the *Cause* from a remote *Effect*. The Mathematicians apply the demonstrative Form to Number, Extension and Figure; but with this difference, that tho' they make their *Inferences* expressly, yet they carry one of the *Premises* in their Mind. And from thence again the Name only, and empty Colour of it came to be introduced into *Ethics* and *Metaphysics*; not without a plausible Appearance of a great Improvement of them; but in Consequence and Reality, not without darkening and enervating all the Doctrines and Precepts of Morality and Natural Religion.

II. THE next Head of Knowledge which we have from Reason is, that of a *Moral Certainty*, the utmost Degree of which approaches next to what is Demonstrative. This Knowledge is acquired by such Proofs or Mediums as have an *Indubitable* Connection only with the two Extremes. The Force and Evidence of this a plain Understanding is capable of apprehend-

hending, and it rarely or never requires the *Syllogistic* Form for the Instruction of Persons unprejudiced; tho' this is sometimes necessary for the Confuting perverse and groundless Opposition. The Arguments here are drawn from Topics of Reason in general, and the Evidences which go to make up a *Moral Certainty* may be a *Combination* of all Kinds of Knowledge, not excepting even that of Science or strict *Demonstration*. From thence indeed Arguments may be drawn in Natural Religion; as when we prove the Power, and Wisdom, and Goodness of God from Astronomical Propositions already demonstrated: But then the Moral Deductions made from thence are not *Themselves* capable of the same demonstrative Evidence; the Mathematical Propositions are taken for *Granted* here, and then Moral Arguments are built upon them, which conclude with a quite *Different* Kind of Certainty. The Assent of the Mind here is free and *Voluntary*, and follows by a *Moral Necessity* only; which obligeth every one not to oppose or contradict the common Sense and Reason of Mankind; and in *Religion* particularly (in Relation to which we have this moral Evidence more especially under Consideration) the with-holding our Assent to it is ever utterly *Inexcusable*. Thus as in Demonstration the Assent of the Intellect is *Compel'd*, nay tho' it should meet with the Opposition of the *Will*; so in Moral Evidence it is quite the *Reverse*; for in this the Will hath a great Power and Influence

Influence in promoting or obstructing that Assent: And hence it comes that there is Room left for Passion and Prejudice of all Sorts to interpose here, and give a Byass to the Intellect contrary to its own natural Tendency; and to the Right it hath of judging and determining upon all Degrees of moral Reasoning according to the true Merits of the Cause.

WE come to the Knowledge of every thing in Natural Religion for which we have a moral Certainty, by a long and imperceptible Series of Reasoning; and the Progress is slow from one Step to another, till at last the Mind forms to itself Propositions of clear and unquestionable Verity; which some Men are apt to look upon as so many *Axioms* and *First Principles* and *Postulata*, because they require no express and immediate Deduction of Reason for their Certainty and Evidence. Thus the *Evidences* of *Natural Religion* and *Morality* grow up with us from our tender Years, and receive a daily Increase of Strength, from continued Observation, and the habitual Exercise of Reason, according to the Advantages of Education: Insomuch that this Knowledge of the plainest and most obvious *Moral Truths* is gradually obtain'd by Deduction and Consequence; such as, *There is a God. God is to be worshiped by Man. Every one ought to enjoy what is his own. Where there is no Property there is no Injustice.* The Procedure of the Intellect in coming

coming to this Knowledge is by such insensible Degrees, that Men are sometimes apt to look upon these and such like Propositions as Sentiments purely natural and *Innate*; and a Sort of *Principles* congenial to the Mind, whereof they have a kind of *Intuitive* Knowledge, exclusive of all preceding Deduction, as being superfluous and unnecessary. Now tho' these plain Truths are so evident that they leave no room for *Doubt*, and that the contrary may be reduced to *Absurdity*, and a Contradiction to the common Sense and Reason of Mankind; it would however be very improper to call any Proofs and Reasons which may be offered for them by the Name of *Demonstration*, or to assert that they either have, or are capable of having *Mathematical Certainty*. This is no other than confounding two very different Kinds of Knowledge; which when rightly distinguished are both of them equally true, and solid, and undeniable, and founded upon the strongest Evidence the Nature of either will admit of, and yet are not capable of the same kinds of Proof; and therefore the Absurdity of blending these together is the very same, as if we jumbled *Moral Certainty* and Evidence, with that we have purely from external *Sensation* or from *Self-Consciousness*.

Now because natural and reveal'd Religion are capable of no other than a *Moral Certainty*; and that to the great Disadvantage of both, this

this hath been confounded with *Demonstration*; and because some Men have asserted that natural *Religion* or *Morality* is capable of *Mathematical* Certainty, and that others have in vain attempted to frame Systems of Morality pursuant to that gross Opinion; I shall distinguish the different Nature and Properties of these two kinds of *Evidence*, in opposite Columns under two distinct Propositions, the one *Mathematical* and the other *Moral*.

Mathematical Certainty,

As in this Proposition.

The three Angles of a right lin'd Triangle are equal to two right ones.

HERE there is the utmost Degree of *Absolute* Certainty; the Evidence is *Infallible*, and the Consequence follows by a *Natural* Necessity.

THE Demonstration, when understood, Compels and Extorts the

Moral Certainty.

As in this Proposition.

There is a God.

ON this side there is the utmost Degree of *Moral* Certainty; the Evidences for it are *Indubitable*, and the Consequences follow by a *Moral* Necessity.

THE Arguments on this side Ought positively to Determine the Judg-

Assent of the Intellect.

Judgment; they *Demand* and *Require* the *Assent* of the Intellect.

IN this Point of Knowledge there is no Concurrence of the *Will*; it is the sole Operation of the *Intellect*, and no Prejudice or Passion can so interpose as to Sway or Influence its Judgment or Illation.

IN this Knowledge a Concurrence of the *Will* is requisite even to the Assent of the *Intellect*; and it hath a great Power and Influence in promoting or obstructing that Assent: So that a Man shall either give it, or with-hold it, as he is impartial and unprejudiced; or as he is blinded with Passion, or habitual Immorality.

ON this side there can be no *Degrees* of Evidence or *Certainty*; all Demonstrations are equally certain; there can be no Proof but of one *Kind*; nor can there be any *Additional* Force of Arguments drawn from *Other* kinds of Knowledge.

THIS side admits of several *Degrees* of *Certainty*; it takes in *All Kinds* of Knowledge; and the Truths of Morality are *More* or *Less* evident according to the Strength and Perspicuity of the Arguments by which they are proved.

One Demonstration amounts to the utmost *Infallible* Certainty; an hundred Demonstrations of the same thing, would not *Increase* or confirm the Evidence, which necessarily excludes *All Possibility* of the things being otherwise; and every Proof but the *One shortest* and *Clearest* are superfluous.

ON this side there is a Concurrence of *Sensation* by visible Figures and Diagrams, to help the Mind in a ready apprehending and retaining a continued Chain of Deductions; the very thing which enables Men in Mathematics to proceed in a Series of *Enthymemes*, leaving out one Proposition of the

HERE *Many various Arguments* may concur to make up even the highest Degree of *Moral Certainty* for any one Point; and yet no *Two Arguments* be exactly of the same weight. This moral Certainty excludes all *Reasonable Cause* of Doubting, tho' not a bare *Natural Possibility* of the things being otherwise for ought we know.

HERE there is no *Visible Clue* of that kind for the Procedure and Guidance of the Intellect; but all its Deductions are *Purely Rational*, and all its Resolutions and Conclusions are intirely *Abstracted* from any *Immediate Act* of *Sensation*; and therefore it is that in Matters of Difficulty here the *Dialectical*

Argument in the complete Form.

HERE all the Contradictions and Absurdities consequent upon a Denial of the Truth, are plainly discernible in the *Very Nature* of the Things themselves; they are in a great Measure immediately evident to *Sense*; and are therefore glaring and palpable; and follow with an absolute and *Infallible* Certainty, like all other Conclusions which have *Mathematical* Evidence.

THIS takes Place in things *Natural*, and *Material*, and *Sensible*, such as Quantity, Figure and Extension; the Ideas of all which we have from *Direct*

lectical Form of Syllogism is mostly in Use, wherein the common Measure is actually apply'd to both Extremes.

HERE the Contradictions and Absurdities you are pressed with in Argument, are discernible by the *Intellect* alone; they have a Respect to our way of Thinking and Reasoning; and follow with a *Moral* Certainty only, upon a denial of the Truth, like all other Conclusions which have *Moral* Evidence only.

THIS extends itself to things *Spiritual* and *Supernatural*, such as God and his Attributes, and all other *Immaterial* Beings; whereof we can have

and *Immediate* Sensation.

no *Direct* and *Immediate* Ideas; and which are therefore no otherwise conceivable, but by the *Mediation* of things natural. God and his Attributes are the *Immediate* Objects of our *Knowledge* and *Faith* in their Types and Representations only; and the *Mediate* Objects of both as to their *Real Incomprehensible* Nature and Substance.

ON this side the Ideas are *Simple* and *Determinate*, and concerning which there is a *General Consent*; and therefore all their *Agreements* and *Disagreements* may be render'd so distinct and manifest as to strike the Mind fully and irresistibly, at once.

OUR Reasonings on this side are all about *Notions* and *Conceptions*; which are not only very *Complex* in themselves, and each of them a Composition of many Ingredients; but wonderfully varied according to the different Sentiments of Men and their very opposite ways of Thinking; so that there is no small Difficulty in bringing Men to fix
and

and ascertain their moral Notions and Conceptions by the *True Measure* or Standard.

THIS is strictly *Knowledge* or *Science*, and necessarily excludes all *Belief* in general, and *Faith* properly so call'd, and all Assent of the Mind upon the *Testimony* of others.

HERE we may be said both to *Know* and to *Believe* the same Proposition, in natural or reveal'd Religion. To *Know* it upon the utmost moral Proof and Evidence; and to *Believe* it in general, because the voluntary Concurrence of the *Will* is requisite to that Assent of the Mind, and it is not extorted. And it is also a *Religious Faith* when there is a full Concurrence of the *Will* and *Heart* to it, *Subsequent* to that Assent of the Intellect.

THIS Proposition contains Matter of pure Speculation or *Theory* only; and it requires no Concurrence

As there is a Concurrence of the *Will* requisite in order to influence the Assent of the Intellect to the Truth

that saying, *The Fool hath said in his Heart there is no God*: For if there were any *One* demonstrative Argument, or a *Mathematical Certainty* for it, this would render all *Other* Arguments either from *Scripture* or *Reason* intirely needless; and there could not be such a thing as a speculative Atheist in the World; whereas the Experience of all Ages hath shewn, that there are many such *Fools*, otherwise of great Learning and natural Sagacity, who have argued that there is no God. They have indeed varied much in their Manner of doing this; some who denied the *Existence* of a Deity, have however allowed a *First Cause*; others who allow'd a *First Cause*, have deny'd it to be an *Intelligent Agent*; others who allow him to be an *Intelligent Agent*, yet deny his *Providence*; and some who allow his *Providence*, have however corrupt Notions of his *Attributes*, and such as by immediate Consequence destroy his very Existence. And we are not without a lamentable Instance, even in our own times, of a *Person* of great natural Sagacity and close Application; who hath first undertaken to *Demonstrate* the Existence of *One God Only*, by a Chain of Metaphysical Deductions: And yet afterwards hath publish'd another Book of no small Bulk to demonstrate, by the same dint of Metaphysics, the Existence of *More Gods* than *One*; tho' if you strip both these Undertakings out of their Metaphysical Dress, the irreconcilable Inconsistency and Contradiction
between

between them will be evident to common Sense and Reason; and nothing will appear plainer, than that there can be no *Demonstration* for the Existence of *One God*, but what must conclude as necessarily against the Existence of any *Other God* whatsoever, *Co-ordinate* or *Inferiour*.

WHEN the Reader's Astonishment is over, how this Palpable *Monstrous* Inconsistency should pass with such Currency and Smoothness as it hath done, and without a general Observation and Abhorrence; I shall go on to remark, that if there were any one clear demonstrative Argument of apparent Mathematical Certainty for the Existence of a Deity and his Attributes, then all that Variety of Opinions would fall of Course; nor would there be any such thing as *Idolatry*, or worshipping more Gods than one: And what is yet more strange, whosoever was capable of understanding that Form of Demonstration might be said indeed to *Know* there is a God; and yet not *Believe* in him, according to the proper Acceptation of a *Religious Faith*. Alas! nothing is farther from the Nature of *Mathematical Certainty*, than *Metaphysical Abstractions*; and Mankind would be in a desperate Condition indeed, if they were to depend upon such Abstractions for the fundamental Point of all Religion natural and reveal'd; and were to be conducted by a *Spider's Clue* thro' an

intricate *Maze* of nice and thin spun notional Abstractions, before they could arrive at this Conclusion, *Therefore there is a God*; or which is in Effect or Consequence the very same, *Therefore there is but One God*.

THAT Mathematical Certainty is not to be had but in things Mathematical, and that Demonstration properly so call'd can have no Place in *Morality* or *Natural Religion*, hath been the general Opinion of the Wise and Learned; accordingly it is a saying of *Jamblicus*, *That Demonstrations are not to be expected in Matters concerning God and things Divine*. And in an excellent Treatise of natural Religion (which went thro' the Hands of two great and Learned Prelates of our own; and which hath more Force of Argument and strict Reasoning in it, than all the Abstracted and Metaphysical Tracts which have since appeared upon that Subject) there is another saying full to the same Purpose. *Do Men expect Mathematical Proof and Certainty in moral Things? Why, they may as well expect to see with their Ears, and hear with their Eyes*.

THE endeavouring to gratify Men in that unreasonable Expectation is not only *Aburd*, as being altogether impracticable; but hath been of *Pernicious* Consequence in these two Respects. *First*, As the Writers in this way have furnished the World with an handle for
think-

thinking that nothing in natural Religion is to be regarded as strictly *Obligatory*, farther than it is capable of such demonstrative Proof: And since the Nature of it will not admit this, the unavoidable Miscarriage of all who attempt it is of no small Prejudice to the Cause they would thus maintain by *A Zeal without Knowledge*. For I appeal to any observing Person, whether the Effect and Consequence of it hath not already been, the supporting and encouraging *Libertines* and *Unbelievers* in their Demands for *Demonstrative* Certainty and Evidence in every Point both of *Faith* and *Practice*? And whether every Thing now published in Religion is not too generally look'd upon with Contempt, which hath not some Air and Appearance at least of demonstrative Certainty and Evidence? The discerning Men among Infidels, Free-thinkers, and Libertines do well know that such Evidence is never to be obtained either for *Natural* or *Reveal'd* Religion; and that nothing can contribute more to the Advantage of their Cause, than thus drawing off their Antagonists from a truly rational and solid way of Argument, and putting them upon an impossible Task; wherein they must necessarily waste and consume all their Strength and Vigour in empty *Noise*, and *Flourish*, and *Beating* of the *Air*.

Secondly, As it is a direct *Insinuation* against all *Reveal'd Religion*; for if mere Morality is strictly *Demonstrable*, and Revelation is capable

of no more than *Moral Evidence*, then it can never be upon an equal Foot of *Certainty* and *Credibility* with natural Religion. This Consequence is so obvious that all who are evilly inclin'd to Revelation must plainly see it; and they accordingly insist upon Mathematical Certainty and Evidence in Religion, and relish nothing but what hath a *Colour* at least of Demonstration: And from thence it is that all our new-fangled *Metaphysical Morality* is grown into Mode and Fashion; and that our Modern Writers upon that Subject have unwarily formed their Discourses to the prevailing Taste and Genius of an *Unbelieving Age*.

2. Another thing which appears from the above Opposition is, that notwithstanding the greatest Evidence we have for natural Religion, it however includes a *Religious Faith*; and that this Faith, as it ought to be, is *Founded* on the utmost *Moral Certainty*. When from a full Proof and Evidence to their Reason, Men have given their Assent to the Existence of a Deity; and from thence have inferr'd that he must have all incomprehensible Perfection, and infinitely greater than we can imagine; and have accordingly substituted the highest Perfections discernible in the Creature, and in our human Nature in particular, to stand for his inconceivable Perfections: Then the hearty Concurrence of the *Will* to that great and fundamental Truth improves and *Completes* it

it into a *Religious Faith* in God, and in all his Attributes; and *Inclines* the Mind to the Discharge and Performance of all those Duties which are deduced from them by the Light of Nature; so that *without Faith it is impossible to please God* in any Religion. *Faith*, in the strict Propriety of the Word, is as necessary in *Natural Religion*, as in *Reveal'd*; for tho' we have the *Utmost Proof* and *Moral Evidence* for the Existence of a Deity, which is so far *Knowledge* only: Yet still because the *Intrinsic Nature* of God and his *Essential Attributes* are utterly *Incomprehensible* and ineffable, and can be no *Immediate Objects* of our Understanding; Men must *Indirectly*, and by the mediation of their Substitutes, give the *Assent* of the *Intellect* here, as well as the *Consent* of the *Will*, to the truth of things as *Mysterious* as any in all reveal'd Religion; and which they are oblig'd to conceive and apprehend by the same *Analogy* we do all the Mysteries of Christianity.

3. THE last thing I shall observe from the different Nature of *Moral* and *Mathematical Certainty* is, that *Evangelical Faith* (which as we see adds no more to that which is necessary in natural Religion than the believing the *Word* of God, whose Existence and Attributes we were obliged to believe before) is no *Precarious* or *Implicit Assent* of the Mind. The case here is the very same as it is in *Natural Religion*; we have the utmost moral Certainty and Evi-

dence for the Scriptures being the *Word of God*, or a *Supernatural Revelation* from Heaven; we neither give our Assent to this great Truth ourselves, nor desire that others should do so, but upon the utmost moral Certainty and Evidence Men are capable of receiving for a Truth or Fact of that Nature. Now whether they *Are* such or *Not*? is no immediate Point of *Faith*, but of *Knowledge*; and if Men, sway'd and influenced by Prejudice or Prepossession against plain and full reasonable Evidence, withhold the *Assent* of the *Intellect* here; there can be no subsequent *Concurrence* of the *Will*, and consequently no *Evangelical Faith*. But if the *Assent* of the *Intellect* is given to that great Truth, and there is moreover a Concurrence of the Heart and Will; then Men act just in the same Manner they did before in natural Religion: They give the Assent of the Mind to Truths in the *Word of God*, no more *Incomprehensible* nor otherwise *Mysterious* than his Nature and Attributes; to things as *Easily* conceiv'd and expressed by the very same *Analogy*; things whose real Nature admits of as little *Intrinsic Immediate* Proof or Evidence; and accordingly do afterwards suffer these mysterious Truths to *Influence* their Lives and Practice; and that is a complete *Evangelical Faith*.

THESE two things therefore in respect of *Evangelical Faith*, are of no small Consequence to be rightly distinguished in all our Controversies with the Adversaries of Revelation.

I. THE first is, the *Assent* of the *Understanding* to the Truth of any Proposition upon *Sufficient Undoubted Evidence* or a *Moral Certainty*; which is thus far merely *Knowledge*, and of a very different and separate Consideration in itself. Here then we are to fix our Foot, and join Issue with all Ranks of Unbelievers upon the Point of *Knowledge* only; for as in *Natural Religion* the first and great Question is not, Whether we *Believe* the Existence of a God? But whether there *Is* a God? So the first and main Point to be decided with Regard to *Revelation* is not, Whether we *Believe* the Scriptures to be the Word of God? But whether they really *are* so? And whether we have sufficient Reason to *Know* they are so? Whether we will yield the Assent of the Intellect to that great Point of Knowledge, as to a Truth founded upon the utmost Moral Proof and Evidence the *Nature* of the Thing will bear, and that we are now *Capable* of receiving? Nay, such Proof and Evidence as would be not only a full Conviction to the Understanding in any Matters of the same kind merely *Temporal* and *Human*; but much greater than *They* can admit of. This Point of Knowledge in general is first to be decided; and when there is an *Assent* of the *Understanding* to it, then the *Concurrence* of the *Will* and its closing with it, which is *Subsequent* to that Knowledge, completes an *Evangelical Faith*. And the Procedure

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is thus, *As, when the Existence of a Deity is assented to, in natural Religion, upon full Moral Proof and Evidence, Men Believe in the incomprehensible Nature and Attributes of God: So upon the Assent of the Understanding in general to the Scriptures being a divine Revelation; the Assent of the Intellect, and Consent of the Will is yielded to all the particular Doctrines contained in them; tho' some of them relate likewise to things as incomprehensible, as the real intrinsic Nature of God and his Divine Attributes.*

THUS we see that Men must Know, before they can rightly Believe; and have a full Conviction of their Judgment upon sufficient Evidence, before there is any closing of the Will to Complete the Nature of Evangelical Faith; which is literally as the Apostle defines it, *The Evidence of Things not seen*, or the Assent of the Understanding to the truth and Existence of things Inconceivable, upon certain and evident Proof of their Reality in their Symbols and Representatives. This shews the strange Inconsistency of those Men who reject the Faith of Christian Mysteries, under Colour of wanting *Strict Reason and Evidence*; for as it is their present Guilt, so the Ground of their Condemnation hereafter will be their *Want of Knowledge*, when they had all the proper Means of attaining it; and that they did not yield the Assent of the Understanding upon the same or greater Moral Certainty and Evidence, than would be
a full

a full Conviction to them in Matters merely Human of the same Sort. That they withheld that Assent either thro' *Passion* or *Prejudice*; or for want of *Application* to weigh and consider the Force of that Evidence; and that they insisted upon a *Sort* of Proof and Evidence, which is proper only to a quite different *Kind* of Knowledge, and such as would render all *Religious Faith* impracticable.

THE Influence of the *Will* upon the Assent of the Intellect to Truths capable of *Moral Evidence* only, is so great, that if Men were once well enough inclin'd to Morality and *Natural Religion*, to wish the *Gospel* and all the Doctrines and *Precepts* in it were true; they would soon discern the prevailing Strength of that Moral Evidence which *Claims* and *Demands* the Assent of the Understanding; as Christ himself observes, *John vii. 17. εἰν τις θέλη* If any Man is willing, or disposed, to Do the Will of God whatever it appears to be, He shall KNOW of the Doctrine, whether it be of God? Or whether I speak of my self? But when Men are byassed and blinded by their Immoralities and Violations of *Natural Religion*; then the plainest Evidence even of *Sensation* for the Truth of any Doctrine, may be *Evaded*; as the Jews evaded the sensitive Evidence of *Miracles* for our Saviour's Divine Mission; nay tho' they called them *Miracles*, yet they attributed the Power by which they were wrought to Beel-

Beelzebub the Prince of the Devils: And the Romanists at this Day elude the clearest Evidence of their *Senses* in the Point of Transubstantiation, by resolving an Heap of Contradictions both to Sense and Reason, into the Almighty Power of God. The clearest Evidence and Conviction of *Self-Consciousness* may be stifled and lost for want of a due Attention and Regard to it; and thus Multitudes have overturned the glaring irrefragable Evidence of their own Minds for a *Freedom of Will*, by Arguments drawn from God's *Prescience* and *Decrees*; which is opposing the Evidence of *Reason*, to that of *Self-Consciousness*; a Knowledge of equal, if not greater Truth and Certainty than that of Reason, and which ought not therefore to be confronted with it. So again, may the utmost Degree of *Moral Certainty* always admit of some *Evasion* or other; as the Jews evaded all the Arguments of Christ for his Divine Mission, drawn from *Types* and *Prophecies*; they were really *Blind* to the Force of them from inveterate Prepossession and Prejudice; and the Perverseness of their *Wills* quite obstructed all Assent of the *Intellect* to the Truth of his Doctrine. This is the very Description given of them by our Saviour himself. *They Seeing, see not; and Hearing, they hear not, neither do they Understand*: which was not from any *Natural Defect* in their *Intellectuals*, nor for want of the *Utmost Moral Evidence*; but as he observes, *Because their Heart*
was

was gross, and Lest they should UNDERSTAND with their HEART.

THUS necessary to the Assent of the Intellect, even where there is the utmost *Moral Certainty* and Evidence, is the Concurrence of the *Heart* and *Will*, and an intire freedom from all Prejudice and Prepossession; and therefore the Guilt and Hypocrisy of the Jews consisted in this, that they were not as ready to give their Assent upon a Moral Certainty and Evidence in Matters of *Religion*, as in things indifferent and *Merely Human*. They could observe that when the *Skie* was *Red* in the *Evening*, it was a *Sign* of *Fair Weather* the Day following; and if *Red* and *Lowring* in the Morning, it was a *Sign* of *Foul Weather* that Day: But they *Could not discern the Signs of the Times*, and of that *Time* in particular wherein there was a Completion of all the antient Prophecies from the Beginning of the World, relating to the personal Appearance of the Messiah; and for this Reason it is that we find Christ upbraiding them not so much for want of *Faith*, as for their stupid and wilful *Ignorance*; calling them *Fools* and *Blind*, as being destitute of that *Knowledge* which was to have been the Foundation of their *Faith* in the promised Messiah.

2. THE other thing necessary to be observed in relation to Evangelical Faith is, that *Consent* of the *Will* and Concurrence of the *Heart* which

which is *Subsequent* to the Assent of the Intellect, and founded upon it; and is to be well distinguished from any Influence of the Will which is *Prior* to that Assent. Every Assent of the Mind to the Truth of any Proposition capable of Moral Evidence only, hath been promiscuously and indifferently call'd a *Believing* it, to the great Confusion of our way of Thinking and Speaking. Every Assent of the Mind to any Truth in Religion is not *Faith*, tho' all Faith is an Assent of the Mind. This general Word *Belief* must therefore be well distinguished, into that Assent of the Mind which is properly *Knowledge*; and the *Concurrence* of the *Heart* and *Will* which *Completes* and improves it into a *Religious Faith*, *Consequent* to that *Knowledge* and *Founded* upon it. The Assent of the Intellect, or *Judgment* of the Mind, must be *First* fixed or determined, in relation to any Proposition whatsoever in Religion; the Proposition must be perfectly *Intelligible*, and the Truth of it must appear from a Moral Evidence, sufficient for a *Full Conviction* of the strictest Reason: So that it must be a Point of Knowledge, *Before* that full Consent of the Will and closing of the Heart with that Point of Knowledge, which renders it both *Faith* and *Knowledge* at the same time; nor can there be an *Immediate* Assent of the Intellect, or Concurrence of the Will to any Proposition that is *Unintelligible* or *Incomprehensible*; whatsoever is so, cannot be a *Direct* and *Im-*
mediate

mediate Object either of *Knowledge* or *Faith*. I shall explain this by a few Instances, as particularly in this Proposition.

There is a God. This must be first well *Understood*; for tho' the whole Nature of God, and of all his *Real* intrinsic Attributes is utterly incomprehensible; yet we apprehend them all clearly, and they become very obvious and intelligible in their *Types* or *Analogical* Representations; particularly the Operations and Perfections of an human Mind. The Proposition is then *Proved* from the Light of Nature or Revelation, or from both; and the unprejudiced Mind yields an Assent to it upon the apparent reasonable and *Moral Evidence* there is for it; and this *Assent*, or *Belief* in General, as 'tis sometimes named, or *Speculative Faith* (as some call it) is really so far properly *Knowledge*. But when the Will closes intirely with that Assent, and there is a Concurrence of the *Heart*, as well as of the *Head* to this great Truth; which doth ever more or less influence the Life and Manners of Men, in Proportion to the Attention and Application of their Minds to it; then it becomes a *Religious Faith* founded upon the utmost Moral Proof and Certainty: And as what is *Intelligible* in that Proposition, is the *Immediate* Object both of our *Knowledge* and *Faith*; so the *Remote* and *Mediate* Object of them both, is the *Incomprehensible Nature* and real *Intrinsic Attributes* of the Divinity.

THUS.

THUS again, *The Scriptures are the Word of God, or A Divine Revelation.* If from the Miracles of our Saviour; the exact and full Completion of Scripture Prophecies, from the Beginning of the World, centering in him only, and in no other Person whatsoever; together with that Improvement and Exaltation of Natural Religion and Morality which is apparent thro' the whole Tenor of the Scriptures; if, I say, by Arguments drawn from these and such like Topics Men void of Prejudice yield an Assent to the Truth of this Proposition, it is still but *Knowledge* founded upon the utmost Moral Certainty: And then it becomes properly *Evangelical Faith*, when there is a full Consent of the Will and a Concurrence of the Heart, together with an intire Resolution of yielding an Assent to the Truth of every Proposition contain'd in them; and when this proceeds on to a ready Obedience, and to an actual Performance of the Precepts of the Gospel, it may then properly be called a *Practical Faith*.

AGAIN, *Christ Shall change our vile Body, that it may be like unto his glorious Body.* This Proposition is as *Intelligible* as any other wherein we assert one thing, or one Man to be *Like* another. When from the Proofs of the Scriptures in general being the Word of God, a Person unprejudiced yields the Assent of the Intellect

telled to the Truth of this Proposition, he in strict Propriety may be said to *Know* it: But the *Christian Faith* founded upon this Instance of Knowledge, is a closing of the Heart and Will with what appears to be true from full Proof and Evidence; the Consequence of which is a lively *Hope* and Expectation of that great Change, tho' we know nothing of the true *Real Nature* and *Manner* of it, and do therefore reverence and regard it as a *Mysterious* incomprehensible Truth.

ONCE more, *Christ ever liveth to make Intercession for us.* This Proposition is as intelligible as that wherein one *Man* is said to intercede for another; and the Truth of it depends upon the same Moral Proof and Evidence with that foregoing. If a Person obstinately with-holds his *Assent* to the Truth of this Proposition it is wilful *Ignorance* properly, and Blindness in the midst of the clearest Means of Knowledge. If he yields the Assent of the Intellect, this may be call'd *Believing* it in the general and confused Sense of that Term, as we are said to *Believe* any thing we *Know* upon Moral Evidence. And then this Knowledge is improved to *Evangelical Faith*, when the full Consent and Concurrence of the Will falls in with it; which is followed by a *Reliance* upon this Intercession, tho' the *Nature* and *Manner* of this Divine Performance are so incomprehensible, that we can know nothing more of

it, than that it cannot be after the same Manner with any *Human* Intercession; or even *Angelic*, if it were possible for us to have any Notion of such Intercession.

IF it is here objected, that I place the distinguishing Character of *Evangelical Faith* in the Act of the Will, *Subsequent* to that Assent of the Intellect which is properly *Knowledge*; and not in the Assent of the Mind to things *Incomprehensible*, which seems to be the very thing that makes it *Properly Faith*. I answer, that the Assent of the Mind to the *Reality* and *Existence* of things *Incomprehensible*, is not to be *Excluded* from the Nature of *Evangelical Faith*, for it must *Mediately* and *Ultimately* refer to what is *Incomprehensible*. But then this is of an *After* and *Secondary* Consideration; and the true Nature of a *Religious Faith* is to be clearly stated and resolved in respect of what is *Directly* and *Immediately* understood and comprehended, before any thing which is neither understood nor comprehended can come into the Account, or be esteemed a necessary Ingredient of it either in Natural or Reveal'd Religion. To explain this let us instance in the fundamental Proposition of all Reveal'd Religion; and the rather because it was delivered by an audible Voice from Heaven.

This

This is my beloved Son.

THAT which makes this a Point of Knowledge, is the *Assent* of the Intellect to the Truth of it, as a Proposition *Intelligible* and perfectly *Understood* as any thing in human Language; and upon the utmost *Moral Proof* and Evidence of its being spoken from Heaven: This is *Believing* it in the *General* Acceptation of that Term, as you may be said to *Believe* any Proposition even in Civil Matters, which is so proved and understood. That therefore which makes it a *Religious Faith* must be some *Farther* Concurrence of the *Will* than what was necessary to make it *Knowledge*; and that is a closing of the *Heart* with it as a Proposition in Religion; and a full Persuasion of the *Mind* that Christ (not in any *Unintelligible* Manner, but) according to what the very Letter and strict Propriety of the Words import, is the *Son* of God in as *True* and *Real* a Sence, as one *Man* is the Son of another.

HE who believes thus far, and esteems and reverenceth Christ as such; without any *Farther* respect to what is *Incomprehensible* in that Proposition, namely the *Supernatural Generation*, and the divine ineffable *Manner* of it; hath an Orthodox *Evangelical Faith*. What then, you will say, becomes of the so much controverted *Mysteries* of the Gospel, and our *Faith* in them?

They are all very secure, and what is *Mysterious* in the Propositions of the Gospel is all laid up out of our reach, to be the *Direct* and *Immediate* Objects of our *Knowledge* when we come to see *Face to Face*; and we are *Now* only to know and believe that they are *Incomprehensible*.

BUT you will ask again, What then becomes of *Divine Analogy*, and of our *Conceptions* of things *Spiritual* by Symbol and Representation; and of what use is this, if the Assent to what is *Incomprehensible* in them, is not the sole *Distinguishing* Mark of Evangelical Faith? I answer, that there was true *Evangelical Faith* in the World long before that *Analogy* was ever thought of; or the true *Manner* of our conceiving things *Divine* and *Spiritual* by Symbol and Representation only, came to be considered and rightly adjusted. Men truly *Orthodox* *Believed* as far as they *Understood*; and did not perplex or embarrass either their own Heads or the Christian Faith, with any nice and intricate Notions and Conceptions of what was utterly incomprehensible; it being no matter of *Duty* or *Obligation* in respect either of their *Knowledge* or *Faith*; and it being on the contrary matter of *Duty* to know and believe what they *Understood*, and not to concern themselves with those secret things which belong to God alone. They took every Proposition in the most plain and *Obvious* Signification

cation of the Words, and yielded the *Assent* of the *Intellect*, and the *Consent* of the *Will* and Concurrence of the Heart to it as *Such*; they believed it as *Far* as it was *Intelligible*, and never did expressly take what was *Incomprehensible* into the Account of either their *Knowledge* or *Faith*; and it had been happy for the Christian World if it had continued so to this Day.

BUT since Infidels and Heretics began, on the quite *Contrary*, in all their Controversies with the Orthodox, intirely to overlook or lay aside whatever was plain and *Obvious* and *Intelligible* in the Doctrines and Mysteries of the Gospel; and to raise many Doubts and Difficulties about what is altogether *Unintelligible* or *Incomprehensible*; since they now oppose what we can have no *Direct* Conception or Idea of, to what is plain and obvious and easily understood; and charge what is *Intelligible* with Absurdity and Contradiction, by arguing from an intrinsic *Incomprehensible Nature*; wherein they cannot judge or discern what is, or is not *Consistent* with it. And since they labour to render the Christian Faith, plain and obvious in itself, dark and obscure by judging of the *Antitypes* in all respects as they do of the *Types*; forming all their Arguments upon this gross Supposition, That they must *Both* be of the same Nature and Kind in all respects; and that things *Human* and *Divine* are alike to be

perceived by *Direct* and *Immediate* Conceptions and Ideas. Then, I say, it became necessary to distinguish rightly, in every Proposition relating to our Christian Mysteries, what is the *Direct* and *Immediate* Object of our *Knowledge* and *Faith*, which only is Matter of *Duty* and *Obligation*, and binding upon our Consciences; and what is the *Mediate* only and *Ultimate* Object of them. Then we are compel'd to explain the Nature of that *Divine Analogy* by which we apprehend things otherwise incomprehensible; and to place it in such a full and glaring Light, that there may be a just and right Application of it, in all the chief Points of Controversy with the Adversaries of Revelation: In order to make it appear that the Assent of the Mind may, and must be given to the *Reality* and *Existence* of things *Incomprehensible* and ineffable; and that these cannot be *Excluded* from being the *Mediate* and *Ultimate* Objects both of our *Knowledge* and *Faith*.

Now tho' it was necessary to distinguish the *Assent* of the *Intellect* to what is perfectly understood, upon full Proof and the utmost Moral Certainty; the *Influence* of the *Will* prior to the yielding that Assent; the *Consent* of the *Will* *Subsequent* to that Assent, and full *Concurrence* of the Heart to the Truth of the Proposition assented to; and to the *Reality* and *Existence* of what is *Ultimately* signified and intended in that Proposition: Yet I would observe

serve here, that all these together are usually and not unaptly call'd by the Name of *Faith* both in Natural and Reveal'd Religion.

As *Faith* is founded upon *Knowledge*, so we can strictly and properly be said to *Believe* only what we *Know*; but this *Faith* at the same time necessarily includes an Assent of the Mind to the *Reality* and *Existence* of things, the true Nature and Manner of which we can have no Knowledge of by any *Direct* or *Immediate* Idea or Conception. For tho' we can neither *Know* nor *Believe* in God As he is *Incomprehensible*, or *What* is incomprehensible in him; yet we both know and believe that he *Is*, and that he *Is Incomprehensible*: So, tho' we neither *Know* nor *Believe* the Mysterious Revelations of the Gospel As they are incomprehensible, or *What* is *Incomprehensible* in them; yet we both know and believe them to *Be real, and Incomprehensible*.

FROM hence it appears that the Faith of the Gospel is no such *Implicit* and *Precarious* Assent (as the Enemies of Revelation represent it) to things altogether *Unintelligible* and *Inconceivable*; since, as we have seen, nothing that is *Incomprehensible* and above Sense and Reason can come at all into any *Question* between us: All this must be intirely laid aside, in those Contests and Disputes which have been raised concerning the *Evangelical Faith* of any Proposition; we can have no Controversy but

about what is perfectly well *Understood*, and *As far* as it is so; and concerning that *Moral Certainty* and Evidence upon which Propositions as clear as any in human Language are founded. Our Controversies must turn altogether upon the Point of *Knowledge*; and when that is decided, the Appeal must be from thence to the *Heart* and *Will*, whether this ought not to close with that Point of Knowledge so as to render it Evangelical Faith; for as to what is utterly *Incomprehensible* in any Proposition whatsoever, it can be no direct and immediate Object either of *Knowledge*, or of that *Faith* which is built upon it.

III. THE third Kind of Knowledge which we have from Deduction of Reason, is that of *Opinion*; the shortest and most apt Description of which, that I have met with, is that of *Plato's*, who defines it *A Medium between Knowledge and Ignorance*; it is made up of a Mixture of both, and every *Opinion* is the more or less true or false, as one or the other of those two Ingredients prevails. So that there can be no *Mere Opinion* of any thing known from external *Sensation*, or *Self-Consciousness*, or *Demonstration*, or *Moral Certainty*; or even from *Sufficient Testimony* either Human or Divine: Tho' it may be *Founded* upon Topics drawn from any, or all of these Kinds of Knowledge, not excluding even *Science*; if they are first taken for *Granted*, and each of them established upon that *Certainty*

tainty and Evidence which is peculiar to them.
 This is a Kind of Knowledge *Inferior* to any
 of the aforementioned, and approaches nearest
 to that which is founded on *Moral Evidence*;
 but differs from it in this, that whereas in the
 utmost Moral Certainty the Conclusion admits
 but of a bare *Natural Possibility* of the things
 being otherwise than we apprehend it, and leaves
 no *Reasonable Cause* of Doubt or Error: Here
 the Conclusion ever follows from Premises *In-*
determinate and *Uncertain*; and accordingly
 leaves room more or less for *Doubt*, and for
 some *Likelihood*, or *Fear*, or *Distrust* of the
 things being otherwise than we apprehend it;
 so that in respect of all the *Degrees* between the
 utmost *Moral Certainty* in the *One* Extreme, and
 the *Lowest Probability* in the *Other*; these two
 Kinds of Knowledge run into each other, and
 are not easily to be distinguished even in *Ima-*
gination.

Now for the rightly adjusting those *Ex-*
tremes, as well as the several *Intermediate De-*
grees of this *Mix'd* Kind of Knowledge, as we
 may now call it; the best way I can think of
 is, by a Parallel drawn from common Mecha-
 nism. Since all Kinds and Degrees of *Moral*
Proof, and *Probability* are no other than our
 considering and offering the Reasons *For* and
Against the *Truth* of any Proposition; you
 may imagine your self throwing the Reasons
 and Arguments on both sides into the *Scales*,
 and

and weighing them in a *Balance*. If there is an *Æquilibrium* without any *Inclination* of the *Balance* to one side or the other, it is then no *Degree of Knowledge*, nor even of *Doubting*; but downright *Ignorance*: The *Reasons* on both *Sides* destroy each other, so that the *Intellect* can form no *Judgment*, nor can it yield any *Assent*; and if there is any *Decision* of the *Point* in *Scrutiny*, it must be from the *Arbitrary Imposition* and precarious *Act* only of the *Will*. If from any *Natural Weakness* or *Defect*, or want of *Improvement* of the *Intellect*, it cannot find out the *True Reasons*; nor determine upon the *intrinsic Weight* of them, so that the *Judgment varies*, and that each *Scale* preponderates *Alternately*; then nothing can be concluded, and it is a state of *Hesitation* and *Suspence*, of *Doubtfulness* and *Uncertainty*. If one side of the *Question* preponderates, tho' but a *Little*, and continues in one *Stay*; so as that the *Inclination* or *Difference* is but scarcely discernible; it is then only a bare *Appearance* of *Truth*, and nothing more than a *Conjecture*. But if the *Preponderancy* is distinctly *Plain* and *Visible*, and yet there is *Weight* enough of *Reason* on the *Contrary* side of the *Question*, to continue the *Scales* still *Pendent* and in *Motion*; then indeed it is properly *Opinion* and *Probability*: And the matter of *Opinion* is better or worse founded, according as it approaches nearer, either to mere *Conjecture* on the one hand; or to *Moral Certainty* on the other.

But then the *Nature* of it is changed, and it loses the very *Name* of *Opinion* and *Probability*, and is resolved into a *Moral Certainty*; when the Reasons and Arguments are so strong and cogent, that the *Scale* weighs to the *Ground*. For then the *Balance* is destroyed, and there is no reasonable Cause left for a farther *Opposition* or *Scrutiny*; the Proposition *Claims* the full Assent of every unprejudiced Mind, and ought to conclude and *Determine* the Judgment as *Surely*, tho' not as *Necessarily* as Demonstration; the nature of which is to admit of no *Weight* whatsoever to be thrown into the *Opposite Scale*.

Now concerning this kind of Knowledge, which is distinguished by the name of *Probability* or *Opinion*; whether it is founded *Internally* upon our own Reason, or *Externally* upon the *Testimony* and *Experience* of others, I shall observe these three Things.

I. THAT there are two latent Causes of the *Worst* sort of *Fraud* and *Deceit* in this Scrutiny for judging and determining upon the Truth of Propositions, in Religion especially, because it is being deceived in Matters of utmost Consequence. The one is in the *Intellect* itself, which holds the *Balance*; for if a Man is *Ignorant* and *Weak* in his Judgment, so as not to discern what Reasons are proper to be consider'd, and what are foreign to the Question, he may be grossly imposed

imposed upon by *False Weights*: And if his Ignorance proceeds from want of *Industry* in the *Improvement* of his Understanding; and of *Application* in the Use of those Means of Knowledge which are in his Power, his entertaining even *Wrong Opinions* is *Inexcusable*. The other too common Method of deceiving a Man's self is, when instead of plain and *Genuine Reason*, he throws his *Humour*, or *Pride*, or *Passion*, or *Prejudice*, or *Vanity* into the Scales; so that these, by an invisible Disposition or Turn of a *False Balance* (which is here no less *An Abomination to the Lord*, than in Merchandize) shall *Outweigh* the plainest and most cogent Arguments, which can be offered for the Truth of any Proposition.

2. THAT tho' mere *Probability* or *Opinion* is a kind of Knowledge *Inferior* to that of *Moral Certainty*, yet in Matters of Religion it *Deserves* and even *Requires* the Assent of the *Intellect* and Concurrence of the *Will*. In the common Affairs of *This World*, wherein Men are not so subject to Prejudice and Prepossession, the *Higher Probability* always determines the Judgment; so that in cases wherein the Difference or Inequality between the two opposite Sides of the Question is not very *Distinguishable*, Men ever close intirely with the greatest Appearance and Likelihood of Truth, even in Matters of the greatest Consequence; wherein the Health of their *Bodies*, and their whole worldly

worldly *Fortune* is concerned; nay, and when their very *Lives* are at stake: And this is so remarkably true, that the main Conduct of human Life, thro' the whole Course of *Temporal* Affairs is influenced and governed by the *Highest Probability*; insomuch that in many Instances it would be esteemed downright *Folly* and *Madness* not to be determined and directed by it.

THIS *Opinion* or *Probability* ought to have its proper *Weight* in matters of *Religion* likewise; the best Proof that can be thought of, or offered in every Instance of any Importance here, Ought to determine the Assent of the *Intellect*; and this should be follow'd with a Consent of the *Will*. Religious Matters of *Opinion* only, and founded upon a *Reasonable Probability* are of no small Consequence to the promoting Virtue and Holiness in every Man in *Particular*, and contribute not a little to Peace and Unanimity in the Church in *General*; so that tho' the Things themselves, which are founded on *Probability*, may be in their own Nature *Indifferent*; yet the Determination of the *Judgment* concerning them, as far as Men are able, may become no Matter of *Indifferency*, but of *Duty* and *Obligation*; because all Christians ought, as far as it is practicable, to arrive at a perfect Harmony and Agreement even in religious *Opinions*. Prove or try *ALL Things*, says the Apostle, *hold fast* or adhere firmly to
That

That which is good. We are for Peace sake Oblig'd to use the best Means of informing the Judgment in these religious Matters even of *Opinion*; which tho' they cannot *Claim* or *Demand* the Assent of the Mind, as in *Moral Certainty*; may yet render the with-holding it, so as to keep the Mind ever *Fluctuating* and in Suspence, utterly *Inexcusable*: And this is the Case of those who, in one Extreme, will give no firm Assent to any thing in Religion, without *Demonstration* and *Mathematical Certainty*; and of those, in the other Extreme, who take up their *Opinions* without a just Regard to any impartial Reasoning of their *Own*, or to the Decisions and Determinations either of the *Church* in general, or of such as ought to be presumed the most *Wise* and *Knowing* in it; which have been always reckoned the fundamental *Rules* of *Probability*, with regard to religious *Opinions*. The danger of Deceit and Fallacy here is, when Men put any degree of *Mere Probability* upon the Foot of *Moral Certainty* and *Evidence*; or on the *Contrary*, what is morally *Certain* and *Evident* upon the Foot only of a *Bare Probability*.

3. THE last thing I shall observe is, that no Point of *Mere Opinion* and *Probability*, can be a sufficient Foundation for a religious *Faith*, in the true and *Proper* Acceptation of that Word. *Faith* must be built upon *Knowledge*; and if that is *Not Clear* and *Certain*, the Assent of

of the Intellect and Concurrence of the Will must be *Dubious* and *Wavering*; and of Consequence not absolutely *Obligatory* upon the Consciences of Men, as every Article of the *Christian Faith* is. We may indeed be said to *Believe* things for which we have *No* moral Certainty; but then that *Belief* must have the same degrees of *Wavering* and *Uncertainty*, with that *Probable Knowledge* only upon which it is founded.

Opinion hath been used promiscuously, in the large and *Vulgar* Sence of the Word, to express indifferently *Any* Judgment of the Mind form'd either upon *Moral Certainty*, or *Bare Probability* only; so that nothing is more common than to say, a Man is of such or such *Opinions*, in relation even to the plain *Fundamentals* of Christianity; and the *Equivocation* or *Fallacy* latent in that *Term* hath too often given a specious Colour to the fatal and deadly Errors of some Men; and hath a tendency to deceive such as are truly Orthodox into a mild and favourable Judgment of such Principles as are absolutely *Heretical*: Whereas in the *True* and *Proper* Signification of that *Term*, it is to be restrained to that Assent of the Mind which is founded upon any Proof or Evidence *Short* of a *Moral Certainty*. Hence therefore we have this peculiar *Mark* and *Character* of *Heresy*, as it is distinguished from all erroneous *Opinions* in the general; that it is a Denial of a *Plain* and express *Religious Doctrine* or Proposition, in the most obvious and

and intelligible Sence of the Words, which is founded upon a *Moral Certainty* and *Evidence*: And whether such a Proposition is denied *Expressly*, or by *Immediate necessary Consequence*, it makes no *Alteration* in the nature of the thing; there is only this *Circumstantial Difference*, that the one is more *Covert* and clandestine, the other hath an Air of *Openness* and *Ingenuity*.

FOR instance, as if a Person should assert, *That Christ is not the only begotten Son of God*, in as *True* and *Real* a Sence and full Import of those *Terms*, tho' not in the same *Literal Propriety* of Them, as when they are used for an *human Son*; but in mere *Metaphor* only. *That the Holy Spirit of God is not God*; nor ought to be call'd so. *That the Son is not Originally and Intirely of the same real Nature and Essence with his true Father*. *That the Son and Holy Ghost are not Divine Persons* in the plain, and obvious, and most intelligible Sence of the Term *Divine*; but in some *Abstract Metaphysical Acceptation* of it, so unintelligible that it will not admit of any *Explanation*. *That we must worship the Son as an OMNIPRESENT INVISIBLE Being*; and yet must not pay him *SUPREME and ULTIMATE Worship*. And should be positive that *Christ is not the true God*; and aggravate this by adding, *That they are worthy of Censure who say he was made out of nothing*; tho' this can mean no more than, *Let Men imagine him to be what else they please, yet he is not the true God*. And should likewise hold firmly
That

That Christ is not Co-eternal with the Father; and should add, that They are justly censured who say there was a Time when he was not; tho' this cannot possibly have any other intelligible Sence or Meaning, but that Tho' he is not eternal as the Father is, yet they deserve Censure who presume to say he is not Eternal: Or at best, Let Men think what they will else of him, yet they must not think him truly Eternal.

THO' Men are indispensably bound in *Duty* to agree in all Points of Religion which are *Plain* and perfectly *Intelligible*, and for which there is a *Moral Certainty*, as being the *Essentials* of it; yet they may often be of different *Opinions* in other Points of it which are not so, without any just blame or Censure: For the *Weakness* of human *Understanding* is such; there are such different *Turns* in Mens Minds; they have so many various ways of *Thinking*; and there is such a want of *Education* and *Refinement* in the Generality of Mankind; that after the most *Sincere* and *Diligent* Endeavours they cannot exactly agree in Matters of mere *Probability*. The unavoidable *Necessity* of this variety of Opinions often renders it *Excusable*; and it is attended with this accidental Advantage, that it affords a large Scope for the Exercise of *Humanity*, and *Meekness*, and *Condescension* in Men, and for their *Bearing* with one another. But then it ought well to be consider'd, that tho' this Difference in religious Matters of *Opinion*

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nion may be very allowable and *Innocent* in itself; yet it may become highly *Criminal* when Men confound things for which there is no other than a bare *Probability*, with such as have a plain *Undeniable Certainty* and Evidence: And when with matter of *Opinion* only they intermix *Pride* and *Vanity*, *Presumption*, *Positiveness*, or *Prejudice*; *Breach of Communion*, and *Resistance of Lawful Authority*, or *Disobedience* to spiritual *Governors*; who for that very reason, because Men cannot be suppos'd to agree intirely in religious Matters of mere *Opinion* and *Probability*, and because these are not *Fundamental* or *Essential* to Religion, have undoubted Power of *Judging* and *Determining* finally in *Such* Matters; tho' they have no farther Power in Matters *Essential*, and founded upon plain *Moral Certainty* and Evidence than that of *Explanation* and *Illustration* only.

IV. THE fourth and last Head of Knowledge obtained by *Deduction* of *Reason* is that which is derived from the *Experience* and *Information* of others, and is founded upon *Testimony*. This is a kind of Knowledge very different in its Nature from any of the former, and built on a very different kind of Evidence; and it hath been very imperfectly defin'd, *An Assent of the Mind given to the Truth of any Thing upon the Testimony of another*; to which should have been added, *upon a full Conviction of the Reasonableness of yielding that Assent*: For every Proposition

tion to which we yield an Assent, either *Is* or *Ought* to be a Point of *Knowledge*, before it can regularly be either a *Belief* in general, or a religious *Faith* in particular. The first Part of that Definition hath blended together these several things very *Different* in themselves, and which ought to be well distinguished; namely *Knowledge*; *Belief* in general; a true religious *Faith*; and a blind *Implicit Assent* of the Mind, that is, where there is not first such a *Conviction of Reason* as is a just and solid *Ground* for that Assent.

ALL the kinds of Knowledge we have hitherto treated of arose from *Our selves*, and resulted from the *Immediate Use* and Exercise of our own *Natural Faculties*; but this is in a great measure from *Without* us, and is owing to the Reason and Understanding of *Others*: Which then becomes truly *Our own*, when we give no hasty and precarious Assent to any Information or Testimony; but use our *Reason* strictly and impartially in *Searching* and *Trying* every Instance of this Knowledge, so as to *Approve* or *Reject* it as it appears to us to be true or false, reasonable or absurd; or in Proportion to those Degrees of *Probability* wherewith it comes recommended.

Now, there must be such a Concurrence of our *Own Reason* in these following Particulars, with regard to every Point of *Information* or *Testimony*, as shall render it truly *Knowledge*, as well as *Belief* or *Faith*.

1. OUR own Reason must be employ'd in judging of the *Subject Matter* of the Information; and whether the *Words* and *Language* in which the Information is made are perfectly *Intelligible*? If they are not to be *Understood*, the Information is to be rejected, not as *Absurd* or *Contradictory*; but as being *Senceless* and without any *Meaning* at all. No Man can be inform'd of what he is not *Capable* of understanding; and there can be no Information or Revelation to Mankind concerning the *Real Intrinsic* Nature of any thing in itself *Incomprehensible* to us; the Information must be of something so *Plain* and *Intelligible* that *Reason* can clearly apprehend it, and judge of it. So that no divine Revelation concerning *God* and his *Attributes*, the *Mysteries* of Christianity, and all things *Supernatural* and *Spiritual*, reaches any farther than their *Existence* only, and that lively *Symbol* and *Analogy* under which they are represented to the Mind of Man; which is as *Plain* and obvious, and *Intelligible* as any thing in Nature and common Life.

2. SECONDLY, Reason must be convinced that the subject Matter of the Information is *Possible*, and that it implies no Absurdity or *Contradiction*. And if the *Information* is concerning any thing *Supernatural* and *Spiritual*, this is a fundamental *Rule* for the Procedure of the Intellect; that it must deduce no Absurdity or Contradiction

tradition but from what is plain and *Intelligible* in every Proposition: And it must conclude that such Absurdities and Contradictions as arise from a *Comparison* between what is plain and *Intelligible*, and that which is *Incomprehensible*, in respect of their real *Intrinsic Natures*, are all groundless and imaginary; as for instance in this Proposition, *Christ is the only begotten Son of God*. Now, that one Person should be the only begotten Son of another, is plain and intelligible; and a Man who believes the Scriptures to be the Word of God, concludes, without any farther Examination of what is *Unintelligible* and *Incomprehensible*, that this is as true and as void of Absurdity and Contradiction in respect of the *Divine Nature*, as it is in common Speech among *Men*; which is the Substance of this Proposition as far as we are obliged to *Understand* and *Believe* it: And he will look upon it as impious *Trifling* with the plain Word of God to raise any Absurdities and Contradictions, from such a *Comparison* between *Human* and *Divine* Generation, as infers that the *Son* cannot be intirely of the *Same Nature* and *Essential Perfections* with the *Father*.

As it is the Office and Privilege of *Reason* to reject every Information, which carries any manifest Absurdity or Contradiction *In itself*; so it must observe narrowly whether it is contradictory to any of the *Preceding* Articles of Knowledge; that of *Sensation* or *Self-Consciousness*,

ness, or *Demonstration*, or *Moral Certainty*, or even to any *Great Degree of Probability*: For tho' these may *Combine* together for the Confirmation of the *Same Truth*; yet since they are all *Natural* means of Knowledge, and when they are truly genuine can never *Deceive*, they are every one of them to be duly regarded in their *Kind*, and are never to be set in *Opposition* to one another,

3. THIRDLY, our *Reason* must judge and determine concerning the *Ability* and *Sincerity* of the *Person* from whom the Information comes. In order to this Judgment, *Information* together with the *Testimony* or Evidence upon which it is founded, must be divided into that which is merely *Human*, and that which is *Divine*. As to *Human* Information, we yield the Assent of the Intellect to it in Proportion only to what appears agreeable to *Truth* from our *Own* Faculties of Understanding; and by the use of our *Reason* we make what was the Knowledge of *Others* properly our *Own*. This is very extensive, and makes up the greatest Part of that Knowledge with which the Mind of Man is furnished; it takes in all that we have from the History of *Mankind* and of *Nature*; the Accounts we have of all the Parts of the World which we have not seen; and in short all that we have from the Reason and Experience of *Other* Men: And we acquiesce in all this as so much *Real* Knowledge, and not
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as any *Precarious* implicate *Belief*; but as an Assent of the Mind founded upon such human Testimony, as amounts to a *Moral Certainty*.

As to *Divine* Information or *Revelation*, no Search or Inquiry of this Nature can be made; since Reason hath *Already* a full Conviction that it must exceed all human Certainty; for God can neither be deceived himself, nor deceive others. So that in respect of *Divine* Revelation in particular, the last thing our Reason is to have a full Conviction of is

4. FOURTHLY, that the *Information* or *Revelation* comes from God; or that the *Scriptures* wherein these Revelations are made are of *Divine Authority*; for a right Apprehension of which I shall observe these two Things.

I. THAT as God hath made *Man* the immediate *Instrument* of all Those Revelations, so must *Evangelical Faith* be partly founded upon *Human* Testimony or Evidence. Men were the Authors of all the Books in the Old and New Testament; and if we consider them abstractedly from any Consideration of their *Divine* Authority, they must be allow'd of equal Credibility at least with all *Other* Antient Writings; that is if we examine them impartially by the same Rules of Criticism, by which we make a Judgment of other Authors.

If we consider the *Characters* of the sacred Pen-Men; their *Antiquity*, *Style*, and *Manner* of Writing; the *Opportunities* they had of being *Themselves* well *Informed* of the Truth of what they transmitted down to Posterity; the great *Weight* and *Importance* of the Subjects they treated of; the *Accounts* given of them by their *Cotemporaries*, and by those who lived in the *Nearest* Ages to them; their *intire Consistency* with themselves; together with the perfect *Harmony* there is between all those who in several *Distant* Ages have pursued the same design: Tho' we should suppose the Scriptures to be upon the foot of mere *Human* Testimony and Evidence; yet in these, as well as in all *Other* respects, our *Knowledge* of them, and the *Belief* that is built upon that *Knowledge*, must be of equal Truth and *Certainty* with that which is founded upon any *Profane* History. We may as truly and properly be said to *Know* all the *Facts* and *Transactions* related in Scripture, and to be as *Sure* and as well informed of the *Qualifications*, and *Characters*, and *Conduct*, and *Performances* of all the Persons mentioned in it, and of *Christ* and his *Apostles* in particular: And we have the same *Moral Certainty* even upon the Foot of *Human* Testimony, that there *Were* such Persons, and that they spoke and acted such things as are related of them; as we have that there were such Persons as *Pilate*, and *Herod*, and *Augustus*, and *Tiberius Cæsar*; and of all those
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Actions and *Exploits* of theirs whereof we have a particular Account in *Profane History*.

Now if to this Testimony merely *Human*, and founded upon the *Credibility* and *Faith* of antient *History* in general, we add that which is *Divine*, and which cannot be *Pretended* for any other Writings in the World; such as the *Miracles* of Christ and his Apostles, to which they always appeal'd for the Truth of their Doctrine and Mission; the concurrent *Completion* of all the *Prophecies* relating to the *Messiah* from the Beginning of the World, in the Person of Christ *Alone*; the Scriptures being the only Book in the World which gives us any Account of the whole Series of God's *Dispensations* towards Mankind, from the first *Creation* for about four thousand Years together; the great *Improvement* of *Natural Religion*, and *Exaltation* of *Morality* so visible thro' the whole Tenor of Scripture. And lastly, the *Providential* Care and Caution so signal and manifest in every Age, for transmitting down Books written at such great distances of time from *One another*, and *All* of them from *Us*; their being at this Day so *Consistent* among themselves, and so void of any *Material Error*, that in the immense Number of *Various Readings*, which have been with great Labour collected, there cannot any one Instance be found of a *Contrariety* or *Opposition* in respect of any *Fundamental Point* of *Faith* or *Practice*. If these things,

things, I say, are superadded and thoroughly considered, they give the Scriptures the utmost *Moral Certainty*, such as no merely *Human Writings* can admit of; and are the greatest Proof and Evidence for the Truth of them which we are *Capable* of receiving, without a continued daily *Repetition* of *Miracles* thro' every Generation. It is an Evidence founded upon the *Testimony* of God and Man; such as *Claims* and *Demands* the Assent of the *Intellect*, and that Concurrence of the *Heart* and *Will* which renders it an *Evangelical Faith* built upon the strictest Operation of Reason, and the utmost Effort of human Understanding. So that *Revelation* is a *Solid Ground* of *Persuasion*; and our *Faith* is founded upon the *Testimony* of God: But *Reason* first provides that the Foundation is *Sure* and rightly laid; that we do not mistake that *Testimony* for what is merely *Human*, and build our *Faith* upon the Sand; and that the specious Superstructure be not *Ignorance* or *Superstition*, a blind *Credulity* or *Enthusiasm*.

BUT there is one thing more which clears up this *Moral Certainty* or Evidence beyond all Evasion; and that is, that the Authors of the Books in Scripture *Professed* to have wrote them by an immediate divine Commission and *Inspiration*; and most of them proved the Truth of this by *Miracles*, which were allowed by all to be *Such* at the time they were wrought:
And

And in those miraculous Operations they were so far from gratifying any *Vanity* or *Interest* of their own, that they suffered the utmost *Contempt*, and bodily *Pain*, and even *Death* for the Doctrines they confirmed by them. Now, had they penned down the Scriptures as dictated *Verbatim* by an *Audible* articulate *Voice* from Heaven as loud as *Thunder*, this would not have amounted to a greater *Moral Certainty* for the Truth of them, than what we now have: For the Authors would still have been *Men*; we now must have rely'd upon the Testimony of Men and the same secret Providence of God for their being transmitted *Pure* and uncorrupted down to Posterity; and we might as well have been deceived in *This*, as in the *Profession* made by the original Authors, of their having wrote by an immediate Divine Inspiration.

2. THE other thing well worth Observation here is, that as God hath made *Men* the immediate Instruments of all his Revelations; so in merciful Condescension to the Weakness of our Understanding he hath made use of human *Language*, as well as of our *Natural* and most *Familiar Conceptions* and Ideas for the clear and easy Representation and Discovery of things supernatural, and otherwise altogether incomprehensible. Since Men were the Instruments of these Revelations, they could not have been made in the Language of
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Angels; or in any such *Proper Terms* as would literally have expressed the *Real intrinsic Nature* of heavenly Things; there being no *Capacity* in Man for any Ideas or Conceptions of their *Real Nature*, nor any *Words* in human Language to express them. And if we should suppose that by a *Miraculous Operation* a Man had any such *Visions and Revelations* of their real Nature vouchsafed to him either *In the Body*, or *out of the Body*, they would be *Unspeakable*, and it would not be possible for him to utter them; so that he could not be the Instrument of *Conveying* them to the rest of Mankind. This made it necessary to have all the divine Revelations adapted to our natural Way of *Thinking and Speaking*; and accordingly the Wisdom of God hath so ordered it, that we are not obliged to yield either the *Assent* of the *Intellect*, or *Consent* of the *Heart and Will*, to any Doctrine which is not as plain or *Intelligible* as any thing in common Life: All therefore *Beyond* this, which is *Unintelligible* or *Incomprehensible* in any Scripture Proposition, is no *Immediate and Proper Object* either of Christian *Knowledge* or *Faith*; it belongs to *Another World*; and we are at present to know and believe no more of it, than that it is *Incomprehensible*, and therefore reserved intirely for the *Beatific Vision*.

THUS we see no *Assent* of the Mind can be given to any thing *Intirely* unintelligible or incompre-

comprehensible, upon the *Testimony* either of *God* or *Man*; and if the Divine Revelations had not been very plain and intelligible, they never could have been *Conveyed* down to *Us* by those who received them first; for *Men* could never have transmitted to *Posterity* what they had no Knowledge of *Themselves*. So that nothing can be more unreasonable and groundless, than the *Objections* of Unbelievers and Freethinkers against our Christian Mysteries, as *Unintelligible* and *Incomprehensible*; since they are *Obliged* to know and believe nothing more in them, than what is *Plain* and easy, and very *Intelligible*. The same *Objections* will lie as strongly against all that the *Heathen* Moralists have wrote concerning *God* and his *Attributes*; nor for the same Reason could any *Intelligible* Sence or *Meaning* of their Writings upon those Subjects have been ever handed down to us; for nothing can be in its own intrinsic Nature more Mysterious and Incomprehensible than *God* and his *Attributes*; and therefore by that way of arguing *Men* must reject all the fundamental Articles of *Natural* Religion.

SINCE it is thus evident that *Evangelical Faith* requires the Assent of the Mind to nothing but what is plain and *Intelligible* in every Proposition, in the most common and obvious Signification of the Words; let every *Man* first have a full Conviction of the Truth of each Proposition in the Gospel, as far only as it is
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Plain and Intelligible ; and then let him firmly *Believe* as far as he *Understands*. Let him believe firmly, and without any base *Equivocation* or *Fallacy*, that there is but **ONE** God, the sole and only invisible Object of *Any* Divine *Worship* whatsoever : And *Think* and *Speak* of him, and *Worship* him under that plain and personal Distinction of *Father*, *Son*, and *Holy Spirit*, which most expressly runs thro' the whole Style of the New Testament ; and leave the *Incomprehensible Unity* and *Distinction* (as common Sense would direct him) to the great *Author of our Faith* himself. Let him believe Christ to be *The only begotten Son of God*, in the most *Full* and most *Obvious* Import of those Words ; that is, in as much *Truth* and *Reality* as one *Man* is the *Son* of *Another* : And leave the Divine *Incomprehensible Generation* to the Veracity of God ; who proposed his Revelations to be *Understood* and *Believed*, according to the Way of Thinking and Speaking amongst *Men*. Let him believe that Christ, by his Death, did as *Truly* and *Actually* make an *Atonement* to God for our Sins ; as one *Man* works an Atonement and Reconciliation to *Another* for the Offences of a *Third* Person : And leave the *Unintelligible Reality*, and ineffable *Manner* of that Divine Operation for the Subject of eternal Contemplation and Praise in another World. And so likewise in every *Other* Instance of what goes under the Name of *Mystery* in the Gospel : Let him believe the *Blood*
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of Christ hath the same intrinsic Virtue and Efficacy, for the *Real* and *Actual* cleansing of the Soul from the Guilt and Pollution of Sin; that Water hath for the washing any Filth or Dirt off from the Body. That the *Intercession* made in our behalf by Christ is as *Truly*, and *Really*, and *Actually* such; as if it were a strictly *Proper* and *Literal* Intercession. That Men shall undergo a great and glorious *Change* at the Resurrection of the Just; as *Truly* as a Man is here changed from the *Point* of *Death*, to a state of perfect *Health*; or from the Condition of a *Slave*, to the Glory of a *Kingdom*. Let Men I say *Believe* as far as they thus perfectly and clearly *Understand*, without perplexing and confounding themselves or others with what is *Incomprehensible*, and then they answer all the Ends of an *Evangelical Faith*; and do fulfil the whole Purpose of God in all his divine Revelations.

IF Men would come about to this *Primitive* Temper and Spirit of *Believing*; and leave off darkning and disturbing the Faith of Christians, which is plain in itself, by blending what is obvious and *Intelligible* with what is *Unintelligible* and *Incomprehensible*: Then we shall relinquish all *Analogy*; and there will be no occasion for obviating all their pretended *Absurdities* and *Contradictions*, by shewing how we are under a *Necessity* of apprehending things spiritual and divine in Types only and Symbolical

bolical *Representations*. But since the profess'd and open *Arians*, and *Socinians*, and *Deists*, and *Freethinkers* have utterly declin'd the *Natural* and *Easy* way of *Believing*; laying aside all that is obvious and *Intelligible* in the *Doctrines* of the *Gospel*, on account of what is altogether *Unintelligible* and ineffable. And since our modern *Clandestine Arians* have, from their gross *Ideas* of three *Human Persons*, or rather even three *Bodily Substances*, argued the *Son* and *Holy Ghost* to be actually and intirely *Separate* from the *Father*, as we conceive *Three Men* to be *Separate* from one another; and consequently *Subordinate* and *Inferior* to him. And since these *Enemies of Revelation* have gained so great a *Point*, as to draw off the *Learned* and worthy *Defenders* of *Christianity* from the *Plain* and open *Field of Battle*, into *Unknown Ground* full of *inextricable Mazes* and *Windings*: Where they are obliged to *Engage* them by undertaking *Solutions* of what is never to be solved; by *Explaining* what is *Inexplicable*; and by elaborate *Illustrations* of things altogether in the *Dark*. Since, I say, this is evidently the present *State and Condition* of *Christianity* among us; the *Doctrine of Divine Analogy* is now become absolutely necessary; and is like to continue so as long as this *Strain of Infidelity* so prevailing in our *Age* shall last; which it is to be fear'd may, in a greater or less *Degree*, be transmitted down to latest *Posterity*.

THE Reason why I have, in this *Preliminary* Treatise, began with the first *Rudiments* of Knowledge; and traced the *Procedure* of the Understanding thro' every *Step*, from Ideas of *Sensation* up to our Conceptions of things *Supernatural* and *Spiritual*, may not perhaps be soon discerned: Yet I doubt not but the *Necessity* of it will evidently appear hereafter, when Men come to see the great *Usefulness* and Advantage of applying this Doctrine to our present *Controversies* with all Sorts of Unbelievers; together with the *Difficulty* of that Application, so as to run neither into the strictly *Literal* and *Proper* Acceptation of Scripture Terms, on the one hand; nor into mere *Metaphor* and *Allusion* only, on the other.

I HOPE I need not apologize for distinguishing the several *Kinds* of *Knowledge* with some Exactness; together with that Kind of *Evidence* which is proper to each of them. The Mind of every judicious Reader must suggest to him, what *Light* and *Direction* it administers for the Procedure of the Understanding in general, as well as in Matters of Natural and Reveal'd Religion in particular; and what endless *Confusion* and *Uncertainty* may hereby be prevented in all our Religious *Controversies* and Disputes: Especially if he hath observed, how these have all arisen from absurdly supposing the several Heads of Knowledge above-

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mentioned to differ only in *Degree*, and not in *Kind*; from blending and confounding the different Kinds of *Proof* and *Evidence* peculiar to each of them; from Mens insisting upon a Proof and Evidence peculiar to *One* Kind of Knowledge for that of *Another*, which is of a quite different Nature, and will not admit of it; from *Opposing* the different *Kinds* of Knowledge and Evidence to one another, which are each of them perfect in their Kind, and must never be supposed to interfere or clash with one another; and lastly from not distinguishing between a blind *Implicit Assent* of the Mind upon the bare Word or Testimony of another, and that *Faith* which results from a full *Conviction* to *Reason* of the Truth of what is believed.

C H A P. VII.

Of the farther Improvement of Knowledge by Relations revealed.

WE have now by several Steps brought the Mind of Man to the utmost Bounds of that Knowledge, which it can possibly arrive at by the Strength of its own unassisted Faculties; and where all the declared Enemies of Revelation and Mystery take up their Rest. Whatever Knowledge it obtains beyond that included

included under the foregoing Heads, is communicated to it from Heaven. Accordingly,

WHEN the Mind comes to learn and consider first, the more *Particular* and *Full* Discoveries which are made to us of those *Relations* we had already some Knowledge of by the Light of *Nature*; and secondly those Relations we bear to God, and he to us, which are intirely *New* and *Indiscoverable* by Reason; this Knowledge includes the Substance and Foundation of all Reveal'd Religion.

1. As to the First, when to that general Knowledge we have by the Light of Nature of God as the *Creator* of all things, it is revealed that he *Spoke* them into Being, and created them by the *Word*; that he made Man in particular of the *Earth*, to which he added a *Divine* Principle of another Kind, breathed into it immediately from himself; and that the *Living Soul* was the result of that Union of Matter and Spirit; that he was created in *Innocence*, and in the *Likeness* and *Image* of God; that *Adam* and *Eve* were the first created Pair, and that all Mankind descended from them.

AGAIN, when to the general Relation of his *Providence* over us, it is more particularly reveal'd, that he *Upholdeth* all things by the *Word* of his *Power*; that *in him* we live, move, and have our Being; that a *single Sparrow* doth

not fall to the Ground without him; and that the very Hairs of our Head are all numbered. And lastly, when that Relation he bears to us as a Judge, is rendered more full and express by these farther Particulars; That the Eyes of the Lord are in every Place beholding the Evil and the Good; that God shall bring every Work into Judgment, with every secret thing, whether it be good or whether it be evil; that he hath Appointed a Day in the which he will judge the World in Righteousness; that in Order to this universal Judgment there shall be a Resurrection of the Dead, both of the just and of the unjust; and that those who are alive at the last Day Shall be changed in a Moment, in the Twinkling of an Eye.

AGAIN, when it is revealed that there is but One God; for tho' the necessary Existence of one First Cause of all things, could be inferred by the Light of Nature; yet this was a Degree of Knowledge so General and Imperfect, and so little weighed and consider'd, that Deities were multiplied in the Heathen World according to all the Wants and Necessities of human Life: In-
 somuch that Revelation became absolutely necessary to fix Mankind in the belief of *One only true God*, and that there is *No other God but one*. Of this one only God several Particulars are more expressly revealed in Scripture; as That he is a Spirit; That there is *None good but he*; That he *Only is wise*, and that his Wisdom is
 infinite;

infinite; That he is *Almighty*, hath all *Power*, and is the *Only Potentate*, *King of Kings*, and *Lord of Lords*; That he is *Above all*; That he is *Just*, and *Righteous*, and *Merciful*, and *Holy*; That he is *Loving*, and *Gracious*, and *Long-suffering*; That he sees the *Secrets of all Hearts*, and will reward every Man *According to his Works*; That he only hath *Immortality*, and *Life In himself*; That he is the *Most High God* and *Lord of Hosts*, *incorruptible*, *invisible*. These and such like more *Full* and *Express* Characters we meet with in Scripture of the *One only true God*, and which are applied to him only, and can be attributed to none but him. And these, with many such other Instances, are Improvements in that Knowledge we already have by the *Light of Nature*, of those Relations which God and the things of another World bear to us; and have a direct tendency to the *Refinement* of genuine *Morality*, and the exaltation of it into *Christianity*.

THESE Expressions are all plain and intelligible; so that when we speak of the *One God* in this Language of Scripture, we know what we say; and tho' these Points are in some Measure agreeable to the *Light of Nature*, yet this *Full* and *express* and *Clear* Revelation of them is become Matter of *Faith*, in which all Christians must now agree. But as to such Words and Expressions as these concerning the only true God; That he is but *One Person*,

God Of *himself*; Cause, Principle, Root, Fountain, Original, Archetype; That he is a Pure Act, Simple, Uncompounded, Undivided, Self-Existent, Underived, Unoriginated, Independent, Absolutely Supreme; and Perfect In *himself*; together with the Words *Supremacy*, *Subordinate*, *Co-ordinate*, *Subsistence*, *Incommunicable*; and above all his *Metaphysical* Substance and Essence; together with a *Metaphysical* and *Potential* Eternity, and such like: They are not the Language of Revelation, especially when us'd to explain the *Unity* of the Divine Nature; but so many notional *Affected* Terms which some great and learned Men have invented to express their *Peculiar* Sentiments, and their several ways of Thinking of that *Unity*.

SOME of those Terms are altogether *Unintelligible*, and without any meaning when applied to the *Unity* of God; several of them are purely *Negative*, and give no positive determinate Notion or Conception at all; and all of them fail in these two material Points. First that none of them have an Authority or Foundation in *Scripture* for any Divine *Analogy*, which will be fully explained hereafter; that tho' the meaning of them may be conceived and understood when they are applied to the one true *God*, in respect of his *Creatures*, and in Comparison with them: Yet when they are spoke of him consider'd *In himself*, and so applied to the *Divine Nature*; not as he is in his *Metaphysical*

physical (as some Men speak) or imaginary Substance and Essence, but in his *Physical*, that is in his *True* and *Real* Substance and Essence; their meaning is altogether unintelligible. As for instance, take any of those Words, suppose *Unoriginated*; when this Word is apply'd by way of Comparison between God and his Creatures, as between *Him* and the greatest *Angel* in Heaven; it hath a very obvious and determinate Meaning, and we easily apprehend how the *Angel* is *Originated*, and God *Unoriginated*: But when the Word is applied to the real Nature of God as he is in himself, intirely *Abstracted* from all Respect to the Creature; it hath no meaning at all. We can form some Notion of what it is for a Being to be *Created* or not *Created*; but what the Word *Unoriginated* Means when spoke of the *True Physical* Nature of God, as when the *Father* is said to be unoriginated in respect of the *Son* and *Holy Ghost*, we are utterly ignorant; and can fix no Idea or Conception at all to it.

AGAIN, we know no more of *Pure Act*, but that they are two Monosyllables put together without any Signification; and so the Words *Simple*, *Uncompounded*, *Undivided*, when applied to the Divine Nature without any Comparison with the Creature, can at the utmost have no other intelligible Meaning but that he cannot be divided into *More* Gods than *One*. As to the Words *Cause*, *Principle*, *Root*, *Foundation*,

tain, Original, Archtype, Prototype ; it is plain that *God* is all these in respect of his *Creatures* ; and in this Sence they have a very obvious Meaning, and are very good and pertinent Terms : But when you intirely lay aside all respect to the *Creatures*, and Comparison with them ; and apply those Terms to the *Father* only, in respect of the *Son* and the *Holy Ghost*, as they are *Related* to the *Father* ; the Words are mere empty Sound without any Signification.

So likewise the Words *Absolutely Supreme*, and *Independent* ; when they are spoke of the one true *God* in respect of the whole *Creation*, or any part of it ; they are very good Words : But when you apply them to the *Divine Nature*, as it is in itself ; or by way of distinguishing the *Father* from the *Son* and the *Holy Ghost*, they have no more conceivable or determinate Meaning, than if you repeated their Syllables backward. As for *The Metaphysical Essence and Substance* of *God* ; *Barbara, Celarent, Darri* are as good Sence ; and it is impossible to fix any intelligible Meaning at all to them ; unless they mean quite the contrary, his *Physical*, that is his real *True Nature* and *Essence* as he is in himself, which is utterly incomprehensible. So that when Men argue those Attributes to be *Incommunicable* ; if they mean to any mere *Creature*, the meaning of them is plain and easy to be understood : But when they

they apply those Attributes directly to *God* or the *Father*, without any Comparison with a *Created Being*, they speak of what they have not the least Idea or Conception; and they know as little what is *Communicable* or *Incommunicable* in him, in respect of the *Son* and *Holy Ghost*; as they do of his real true *Physical Substance* and *Essence*.

AND now, can we sufficiently lament and bewail all that irreparable Mischief, which hath been of late done by the *Rumbling* of these and such such like *Sounding Words* and *Phrases* thro' whole Volumes, in that gross and mistaken Application of them which I have noted? To the distracting Mens Minds; to the confounding themselves and those Readers who do not see thro' this *Fallacy*; and to the perplexing and obscuring the great and fundamental Article of our Christian Faith, that of the Holy Trinity; which as it lies before us in *Scripture* and the Language of Revelation is (as far as we are obliged to understand or believe it) the *Plainest* Thing in the World. All this pompous Affectation of being wiser and more Knowing in the real *Physical* Nature of God and the *Mysteries* of Christianity, than the Scriptures can make Men; hath no other main Scope or *Tendency* but to propagate absurd and inconsistent Notions, which a plain rational Man would be asham'd of; such as these following.

THAT

THAT the Son of God was *Produced* by an *External* Act of the Father's Almighty Power and Will; and yet was not made or *Created*.

THAT a Person should be by Nature *Truly* God, and yet not the *True* God; and that he should not have one Attribute *Originally* and properly *His Own*, to render him even *Truly* God.

THAT there are two Divine Persons who had not any Divine Nature or Essence *Originally* in them; that one of them *Became* Divine by a *Communication* of Divine Attributes; and the other by *No* Communication at all.

THAT there are *Three* Degrees of true and genuine *Divinity*, one above another; the lowest of which doth not give the Person who hath it, even the *Name* God. That one of those Divinities is *Subject* to the first; and that the *Third* is *Subject* to *Two* Divinities above him.

THAT there are three Persons *Truly* Divine; one of them the *True* God, the other *Truly* God, the third *No* God at all.

THAT there are two Intelligent Agents in the Universe, which originally were neither essentialy God, nor essentialy *Creatures*; who

now have something of *Both* in them, but are really and truly *Neither*.

THAT the Work of Creation was effected by a *Delegated* Power only ; that a *Finite* Person exercised *Infinite* Power ; and *That* likewise purely by *Commission*.

THAT the Father communicated his own *Essential* Attributes to the Son, without any Communication of his *Real Intrinsic Nature* and *Essence* : And yet that he communicated to him *True Divinity*, which of all things seems to the Mind of Man utterly *Incommunicable*.

THAT divine *Worship*, as well as *Divinity* itself, may and must be varied in *Degrees*, so as to be *More* or *Less* Divine.

THAT we may and must pay divine *Worship* to *Two* Gods ; and divine *Honour* to a third Person who is *No* God, without *Idolatry*.

THAT there are three different *Degrees* or *Kinds* of Creation ; and that there are two intermediate *Natures* between the *Lowest* of those *Degrees*, and the *Person* of the most high God, in the modern *Arian Style*,

THAT tho' we should grant the Son to be entirely of the same *Nature* and *Essence* with the Father ; yet he hath not the same kind of *Existence*,

istence, nor *Independency*, nor *Supremacy*, nor *Dominion* or *Authority*; tho' these are *Necessarily inherent* in that Nature, and *Inseparable* from it even by the most exquisite Abstraction of the Mind,

THAT tho' the *Pre-existent* Nature of Christ be truly Divine, yet it could not be in Heaven and Earth at the same time; altho' no Being can be truly Divine without *Ubiquity* and *Omnipresence*: Nor otherwise be *Supreme* at all over all created Beings; as Christ is allow'd to be by those who make the former Assertion.

THAT the *Pre-existent* divine Nature of Christ was in as much Truth and Reality *Exalted* to his mediatorial Kingdom and Glory, as his *Human* Nature, and *Together* with it at the same time; tho' it is downright Contradiction that a Nature *Truly Divine* should admit of any *Exaltation*; because it implies the being exalted above Divinity.

THAT tho' the Son be a *Divine, Intelligent, Free Agent*, yet the Father alone is the *Sole Principle* and *Author* of whatever is done by the Son; and consequently that the *Son* did not properly redeem us, but the *Father* only.

THAT a *True Son* may *Not* be originally of the *Same Nature* and *Essence* with his own *True Father*, by whom he was actually begotten.

THAT

THAT by the Name *God*, we must mean the *Person* of God in the *Literal* and common Meaning affixed to that Term; tho' it cannot be attributed to Father, Son, or Holy Ghost in a literal or proper Acceptation, any more than the Word *Man*.

THAT by the Term *Trinity* we must, in Propriety of Speech, mean a Trinity of *Two Gods*, and *One Divine Person* who is *No God*; tho' that Term was ever used in the Church to express such a real and incomprehensible *Unity* of Nature, as well as a *Distinction* of Divine Persons, that it is absurd and prophane to call *Mickael*, *Gabriel*, and *Raphael* a *Trinity* of *Angels*; or *Peter*, and *James*, and *John* a *Trinity* of *Men*.

THESE Positions, and many such like, are either in *Express* Words, or by plain Implication and immediate necessary *Consequence*, contain'd in some of our Modern Systems of Religion: And in particular, they are but a light Taste of the Poison still latent in the late famous *Fifty five Propositions*: Which are a Body of *Clandestine* Arianism; and the most artful Disguise and subtle Refinement of this Heresy, that ever appear'd since the thirty six Hypothetical Propositions of *Aëtius*, down to this Day; or perhaps ever will be published to the end of the World. These Positions are mentioned:

tioned here, only as they are a bold and arbitrary Imposition upon the common *Sence* and *Reason* of Mankind; and not as they are a total Subversion of the whole *Faith* of *Christians*.

C H A P. VIII.

Of Revealed Relations intirely new.

AS the Relation we bear to this first Cause of all *Created* Beings, becomes more *Strict* by intirely removing all false Deities, and the fully establishing a belief of *One* God only; so it is rendered *Nearer* yet, and more dear and engaging, by that Distinction in the Divine Nature so fully and expresly revealed to us under the Names and different Characters of *Father*, *Son*, and *Spirit*; and by the several unspeakable Blessings derived upon Mankind from them, by their several Operations and Offices.

THIS is a Distinction which could not have been the Invention of Man, because it is altogether incomprehensible; and accordingly could never have entered into the Head or Heart of Man to conceive, if it had not been revealed to us. Nor were we capable of *Any* Notion or Conception of that Distinction, if it had not been discovered to us under the Semblance and *Analogy* of such Relations as are *Familiar* among Men; as that of a *Father*, and a *Son*, and the *Spirit*

Spirit of a Man that is in him. If we admit the Distinction at all, we must hold it not to be such only as, in our way of conceiving God, we make between three *Attributes*; as between his *Power*, and *Wisdom*, and *Goodness*; but to have such a real Foundation in the divine *Nature* itself, that we can think and speak of it no otherwise than as *Personal*. For the Father, Son, and Holy Ghost are, in respect of *one another*, distinguished thro' the whole Language of Revelation, after the same manner, and in the same Style in which we speak of three *Men* or three *Angels*: And in respect of *Mankind*, they are ever expressly distinguished by such different Operations and Offices, as we distinguish human Persons among us. But the Divine *Attributes* are never so distinguished in the Style and Language of Revelation, either in respect of one another; or in respect of Man: So that whatever is denoted by that Distinction of Father, Son, and Spirit, it is plain we must either flatly reject the Scripture; or else for ever think and speak of those three, after the same manner and in the same Style we do of three *Human* Persons.

THAT Christ the second Person had a *Being* before he was born of the Virgin *Mary*, is so evident from Revelation, that we can make no Sense or Coherence of Scripture; nor find any Consistency in the whole Gospel Dispensation without allowing it. The flatly denying

nying of this by the *Socinians*, and evading it by that hardy and shameless Invention of his ascending into Heaven and returning to Earth again before his Death, on which their whole Religion and intire Scheme of Divinity is built, will (as a great Man said of Transubstantiation in respect of Popery) prove a *Milstone* about the Neck of their whole Hypothesis, which must *Sink* it at length.

THAT we can form no other true Notion of Christ from Revelation but that he is God *Equal* with the Father, is plain; if it be consider'd that he is every where represented unto us under the Semblance or Analogy of a *Son*, *A beloved Son*, and the *Only Begotten Son* of God. Which Words are apply'd to Christ, not only as he was *Miraculously* born of the Virgin *Mary*; but in regard to his *Pre-existent* State; and in respect of the incomprehensible Communication of the *Divine Essence* to him; as, instead of many Arguments, appears irrefragably from *Coloss. i. 13, 15.* where he is called the *Son of his Father's love*, the *Image of the invisible God*, and the *first-born of every Creature*; that is born *Before* the *Creation* of any thing in Heaven or Earth. For the true rendering of the Words *Πρωτότοκος πάσης κτίσεως* is, *Born before all Creation*, the Genitive Case being governed of *Πρώτος* in Composition, instead of *Πρότερος* (as will fully appear hereafter) And the Import of these Words is explained by those
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parallel Words in Verse 17, *Καὶ αὐτός ἐστι πρὸ πάντων*, *And he is before all things*. In which likewise we should observe that it is said, *he Is*, not *he Was* before all things; to denote his Eternity: And withal that *Πρωτότοκος* here in the 15th Verse, is apply'd to the eternal Generation of the *Divine* Nature, in plain Distinction from *Πρωτότοκος* in the 18th Verse, where it is apply'd to the *Human* Nature's rising from the dead, and being the *First Fruits of the Resurrection*. From whence it appears that the Communication of the Divine Essence to the *Pre-existent* Nature of Christ was not made *After* he came into Being; so as from not being *Originally* Divine, to become such afterwards: But that the Communication was made *Together with* his Derivation from the Father; as a Son in the way of Nature hath all the Essence and Attributes of Humanity communicated to him from the Instant he can be call'd a *Son*.

Now these Words and Expressions of *Son*, and *Born*, and *Image* as a Man is the Image of his Father who begat him; as also the Word *Begotten*, being applied to Christ in respect of his *Pre-existent* State, *Necessarily* leads us into a Conception of his Equality with the Father in all essential Perfections. For that those Words are not to be understood in their strictly *Proper* and *Literal* Sense must be allowed; it were the height of Impiety to imagine it; nor are they

a mere *Figure* and nothing more, without any farther real *Correspondent* Import or Signification: But they are to be understood *Analogically*; That as a Person among Men is the *Son* of his Father by *Natural* Generation; so Christ is the *Son* of God (not by any transcendent Act of *Creation*, or by *Adoption*, in each of which there may be mere *Metaphor* but no *Analogy*; but) by a *Supernatural* Generation, or ineffable Derivation of him from the very *Substance* and *Essence* of the Father.

THERE can be no other Scope or Purpose, in revealing all things relating to Christ under the Characters and Semblances of a *Son*, an *Only Son*, and *Begotten* of the Father, and *Born* before the Creation of any thing, but to imprint in us this Conception of him; that he hath all the natural and *Essential* Perfections of the Father, who begat him; and that as an *Human* Son possesses the complete *Intire* human Nature, so did Christ receive the intire Divine Nature. It can import nothing short of such a complete *Identity* of *Essence*; and we could neither think nor speak of him with any Truth as the *Only Begotten* Son of God, if he wanted any essential Perfection of the Divinity. So that they who oppose the Son's partaking of the divine Nature with the Father, of whom he was begotten, and his *Equality* with him; must find out some other *Analogy* for representing the Person of the Son,

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than what the Wisdom of God hath made choice of: Unless they will allow him to be a Son by *Nature*, and *Begotten* of God; and then say that this leads us into a Notion that he is intirely *Different* from the Father who begat him; and sure nothing is so monstrous and contradictory to our common Sentiments and manner of speaking, than that the Divine Nature should thus *Beget* a mere *Creature* or *Man*. That the Son was thus supernaturally *Derived* from the Father, doth not in the least hinder the necessary Conception we have of his *Equality* with him, in all the *Essential* Perfections of the Divinity; for it is no more than we see every Day among *Men*; the Son is derived from his Father and begotten by him, and yet is as truly Man; and equal to his Father in all the *Essentials* of human Nature.

THAT we must understand those Terms *Son*, *Begotten*, *Born* in this very Acceptation is evident; because the Mind of Man cannot possibly without Force affix any other real Idea or Conception to them. They cannot, as I observed before, be understood in a strictly *Proper* and *Literal* Sense, as they are first apply'd to human Nature; for this is altogether unworthy of God. Nor can they be taken in a purely *Metaphorical* Acceptation; for that is turning them into mere *Allusion* and *Figure*, without any real or solid *Correspondent* Import in respect of the *Father* or the *Son*; and is an

Opinion full of Imputation on the *Goodness* and *Veracity* of God, and the *Justness* of those Terms he makes use of in this Revelation; which necessarily convey a Meaning totally different from that of other Terms us'd to express *Creation*, or any *Other* Operation of the Father. So that there is no other reasonable Way left of understanding those Scripture Terms, but by *Analogy* with what they signify in common Speech among Men: That is, with the Derivation of a Son from his Father in the way of *Nature*; so as by means of that Derivation, originally to partake of all the *Essential* Attributes of a *Man*, and to be upon an intire *Equality* with his Father in all the *Perfections* of human Nature. This is the only Method remaining to the Intellect, of forming a Judgment upon the Sence and Acceptation of those Terms; it must either understand them thus, or affix no *Correspondent* determin'd Meaning at all to them: And it is plain we reduce the Faith of Christians to *Nothing*, unless we conceive the Divine *Generation* of the Son to differ as *Essentially* from *Making* or *Creation*; as a Man's *Begetting* a Son, differs from his *Making* a Statue or *Building* an *House*.

THAT the *Holy Spirit* which we find in Scripture distinguished from the Father and the Son, is a *Distinct* and different Person from them both, is plain from the Commission given the Apostles which runs in the Name of

the *Father*, and of the *Son*, and of the *Holy Ghost*; and from that solemn Form of Blessing, which is pronounced in the Name of *Christ*, and of *God*, and of the *Holy Ghost*. For if the Spirit be not a *Distinct* Person, as well as the *Father* and the *Son*; it must be own'd, that these Forms sufficiently tend to puzzle and confound Mankind; by leading them necessarily into the Opinion of a *Personal* Distinction where there is really *None*: And then the Sence would be thus, Go teach and baptize in the Name of the *Father* and of the *Son* who are *Distinct* Persons, and of the *Holy Ghost* who is *No* distinct Person; and it will amount to this, Baptize in the Name of the *Father*, and of the *Son*, and of the *Father* again. Therefore to argue the third Person mentioned to be a mere *Name*, and nothing more; and to import only the *Power* or *Energy* of the *Father*, is not only charging God with laying a Snare for deceiving us; but it is perverting the received Use of Words and Language; and abusing the common Sence and Understanding of Men: Who are naturally led into the Interpretation of this *Commission*, and of that Form of *Blessing*, by a Comparison and Analogy with Commissions from Princes for lifting Men into their Service, or for conferring their Grace and Favours upon them. If one of their Commissions ran in the Names of *Three Men* jointly and severally, it would be playing upon our Reason and even ridiculous to argue, that the *Third* Name was

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only

only a Word for the *Power* and Authority of the *Prince*; so that if we will make even common Sense of that divine Commission and Form of Blessing, we must understand the Holy Ghost to be a spiritual intelligent Being, *Personally* distinct from the Father and the Son.

THAT this Spirit is *God* or partaker of the Divine Nature, is evident from Revelation; because he is every where distinguished by the peculiar Character of *Holy*. *Absolute* consummate *Holiness* is the peculiar inseparable Attribute of the *Self-Existent, Unoriginated, Independent*, absolutely *Supreme* God. Of him it is said, *Thou only art Holy*; and upon the High Priest's Mitre was written *Holiness to Jehovah*, that is to him *Only*. Now the Spirit being every where called *Holy*, as his peculiar distinguishing Character; and accordingly the Words not capable of being rendered *An Holy Spirit*, but *The Holy Spirit*, by way of Excellency and Distinction from all *Created* Spirits (the greatest of which cannot without Blaspheming be called *The Holy Spirit* absolutely) that Epithet must mean an *Intrinsic original* and *Essential* Holiness in him; and not barely the Spirit which sanctifies or *Makes Holy*; especially since even *This* could not be supposed of him, unless he had essential Holiness in himself. This way of Thinking of the Spirit is unavoidable, if we observe that Holiness is his constant distinguishing Character, not only where
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he is mentioned in the Relation he hath to *Us*; but that he is called Holy even where he is named together with, and in respect to the *Father* and to the *Son*: As *In the Name of the Father, and of the Son, and of the Holy Ghost*. And in the Form of *Blessing*; and where it is said, *The Holy Ghost, whom the Father will send, in my Name*; and in many other Places: So that he is characterized as Holy, not only in respect of *Us* who are sanctified by him; but in respect of the *Father* and the *Son*; insomuch that he *Alone* is stiled Holy wherever the three Persons are expressly named together in Scripture.

THE Word *Holy* in those Places cannot be added in *Opposition* to the Father and the Son; nor as *Exclusive* of the Father and the Son; because *They* are both absolutely *Holy* as well as the Spirit; nor is it the *Less* but the *Greater* Holiness for his being expressly mentioned in Conjunction with them: So that the Words of those Places naturally lead us into an Opinion that *His* must be the same Holiness with that of the Father and of the Son, who are both called *The Most Holy*; that is, the very intrinsic *Essential* Holiness of Jehovah the most high supreme God. To which if we add, that he is called *The Spirit of Holiness, the Spirit of Glory, the eternal Spirit*, and very often *The Spirit of God*; and particularly at the Baptism of Christ, where he was *Personally* distinguished from the Father, even in a *Visible* Appearance; we must have

our Reason amused by Subtilty and Criticism, and be quite turned out of the plain and common Way of Thinking; before we can understand the Revelations made of the Holy Ghost in any other Sence, than as of God *Equal* with the Father.

BUT that which puts this Matter out of all doubt is, that the Term *Spirit* is taken originally for the *Breath* of Man; from thence it came afterwards to be used for the *Immaterial Principle* of our Composition, which in common Speech is call'd the *Soul*: And from thence again it came to be transfer'd to the *Divine Nature*; and accordingly hath been apply'd by the Wisdom of God in Scripture, to express the third Divine Person, or *Holy Spirit* of God. Hence it is plain, that we must not understand that Term *Literally* and in its strict Propriety, as it is used to express an human Spirit; let this be far from us: Nor can it mean a purely Figurative and *Metaphorical* Spirit only; for that is no Spirit at all. Nor can it be a mere Figure for God the *Father*; for that would be a *Delusive Tautology* running thro' the whole Style and Language of Revelation, sufficient to confound the Reason and Understanding of Men; who are under a Necessity from thence to suppose them *Personally Distinct*; and especially where they are named *Together* as expressly distinguished from each other. So that there is no way left to the Mind of Man to affix any *Just, Real,*
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and *Solid* Meaning to that Scripture Term, but by *Analogy* with the *Spirit* of *Man* that is in him; which is an *Essential* Part of his Composition, and yet in Truth and Reality capable of being actually *Distinguished* and separately considered from the other Part of the Compound.

THIS personal Distinction hath very aptly in the Church been termed the *Trinity*; as the necessary conceiving of it to be in one and the same Divine Nature, is called the *Unity*: And tho' neither of these Terms are found in Scripture applied to the Divine Nature; yet all the Scoffs and Sarcasms by which Men ridicule and expose them, are no other than Blaspheming that *Distinction*, and that Sameness and *Identity* of the Divine Nature, whereof the Revelations of God are full and expressive; and exploding the whole *Christian Faith*, which is founded upon the *Reality* of them; and which must all fall to the Ground upon the denying or rejecting the true Meaning of either.

Now since both Reason and Revelation shew us there can be but *One* God, we can own and worship but one; that one God alone who *Only hath Immortality, and Life in himself*; who is the *Most High, above all, Incorruptible, Invisible*; or to speak in Words of Human Invention, who is *Unoriginated, Independent, Absolutely Supreme*. And since the Books of Scripture

ture are full of a *Personal* Distinction in the Divine Nature, beyond our Discovery any where but in them; and since we find that *One* God set forth to us under three distinct and different *Relations*, which the three Persons bear both to *One another*, and to *Us*; and accordingly distinguished by different personal *Names*, and *Characters*, and *Operations*, and *Offices*; therefore we worship that one God with this Distinction of his *Own* making, and not of *Ours*.

As we cannot conceive any *Intermediate* Being between that absolutely *Supreme* God, and a mere *Creature*; so neither is there, nor can there be any Medium between *Worship* absolutely *Divine*, and *Civil* *Worship*, or rather *Honour* to be paid to a *Creature* as such. And therefore if the Son and Holy Ghost are to be properly and really worshiped at all, as all Christians allow; the *Same* *Worship* must be paid *Them* which we pay the most High or absolutely *Supreme* God; that *Worship* which consists in addressing our selves in any Religious Act of the Mind, or Posture of the Body, to an *Invisible* Being: Which is that very *Supreme* and *Ultimate* *Worship* due to the *Supreme*, the absolutely *Supreme* Deity alone; and therefore can admit of no *Degrees*, so as to be paid to any other *Inferior invisible* Being whatsoever; That *Worship* which is *Truly* *Divine*, which is *Absolutely* so, and which without *Idolatry* cannot be paid to

to any Creature whatsoever. All our *Prayers* and *Praises* must be first and last, *Primarily* and *Ultimately* directed to the Honour and Glory of that *One* absolutely *Supreme* God; and no degree of Divine Worship, if it *Could* admit of such, ought to be directed to the Honour or Glory of any other invisible Being whatsoever, but of him alone. The Holy *Scriptures* leave no room for us to imagine any such degrees in Divine Worship; or for any *Medium* between that Worship which is absolutely *Divine*, and to be paid to the absolutely supreme God; and that which is a purely *Civil* Respect or Honour, and to be paid to a mere Creature.

It is said, *Thou shalt worship the Lord thy God, and him only shalt thou serve*; the one only independent *Absolutely supreme* God; so that all Divine Worship is, by that Precept, absolutely *Excluded* from the *Son* and *Holy Ghost*, and they must have no other Kind of Honour than we might pay an invisible Angel or departed Saint, unless they are incomprehensibly *One* in *Nature* and all *Perfections* with that absolutely supreme invisible God. Again, *The Lord our God is one Lord*, whom we are to *Love* with *All* our Heart, with *All* our Soul, with *All* our Mind, and with *All* our Strength; and if so, there is no room left for the Divine Love of *Son* or *Holy Ghost*, unless we suppose them that *One Lord our God*; who is represented as a *Jealous* God, and will not in the least

least share with any other in Divine Worship, which is altogether to be paid to him alone: And if the Son and Holy Ghost are not some way or other *Truly* that *One God* and *Lord*, it would be as far from Idolatry to address our Prayers and Praises to an *Angel*, as to *Them*; so that those Prayers and Praises be *Primarily* and *Ultimately* directed still to that *One God*.

ACCORDING to this plain and natural Way of Thinking, as we are first jointly and sacramentally Baptized, by one and the same solemn Act of Worship, *In the Name of the Father, and of the Son, and of the Holy Ghost*; so we ever after unite them in our Worship, and adore them without any *Degrees* or *Inequality* in that Worship; which being truly Divine can admit of no *Degrees* or *Inequality*. Whereas they who argue for an *Inequality* in the Divine *Persons*; and for an *Inferiority* of *Nature*, and a *Subjection* in the Son and Holy Ghost to the Father; necessarily involve themselves, and all who adhere to their Principles, in endless Uncertainty and Confusion. Because they can never fix and settle the different *Kinds* and *Degrees* of that *Lower Divine Worship* (a Contradiction in the very Terms) which is to be paid to the Son and to the Holy Ghost; nor distinguish it with such Exactness and Nicety, that it shall neither be the Worship due to the *Unoriginated* absolutely *Supreme God*; nor that mere Honour and Respect only which
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is to be paid to *Creatures*, and varied according to their several *Ranks* and *Dignities*.

BUT to make it yet more clear, that the Mind of Man cannot without Absurdity have any other Notion or Conception of the Son and Holy Ghost, than as their being incomprehensibly *One* absolutely *Supreme Deity* with the Father, without a *Figure*; and *One* joint and ultimate *Object* of all Christian *Worship*; let us collect the two seemingly inconsistent Doctrines into opposite Propositions thus.

There is no other God but one.

Let all the Angels of God worship him.

Thou shalt worship the Lord thy God, and him only shalt thou serve.

Go — baptize all Nations in the Name of the Father, and of the Son, and of the Holy Ghost.

ON this Side the Precepts are express and positive for the believing in *One* God alone; and for paying Divine Worship to him *Only*. They are full and peremptory against addressing ourselves religiously in

THE Precepts on this Side in Scripture, are no less plain and positive and peremptory; that the whole intelligent Creation is to pay Divine Worship to the *Son*; and Mankind in particular, by express Precept and Exam-

Body or Mind to any other invifible Deity, than to that one only and abfolutely *Supreme* Deity; who is a jealous God, and will not fuffer any Kind or Degree of Divine Honour or Worship, to be directed to any other Deity whatfoever, *Equal* or *Inferior* to him. The Mind of Man can underftand thefe Precepts no otherwife; nor can it frame any other Notion of *Idolatry*, than the addreffing our felves either in Body or Mind, by way of Religious Worship, to any other Being, efpecially *Invisible*, than to the Moft High and abfolutely *Supreme* Deity alone.

Example. The Son is called *God* abfolutely; and the conftant Style for the Holy Ghofit is the *Spirit of God* himfelf, and not *One of God's Spirits*.

THE Precept is exprefs for performing one of our moft *Solemn Sacramental Acts* of Divine Worship *Jointly* to the Father, Son and Holy Ghofit. As we are firft initiated into the Chriftian Religion by one Act of Worship paid to them jointly; fo are we ever after bleffed jointly in the Name of all the Three: And all this without the leaft direct or indirect Mention or Intimation of any *Inequality*; or of any Difference of *Nature* or *Degree*; or of any *Diftinction* of Worship.

AND

AND what is yet more fully decisive to the plainest Reason is, that thro' the whole Tenor of Revelation such *Essentially Divine* Attributes are given to the Son and Holy Ghost; as cannot, without *Blaspheming*, be spoke of any Being *Inferior* to the Most High Supreme Deity.

NOW both these Precepts here oppos'd, are express Scripture; they are both from God, and both true; both are therefore equally the Objects of our Knowledge and Faith; and both of them to be observed and obeyed. Since it is evident that there is no Contradiction in *Terms* here, and no more can be pretended than an *Appearing* Opposition and Inconsistency; and that too in Relation to an Unity and Distinction, for the direct Apprehension of which there is no Capacity in the Mind of Man; therefore the Wisdom of God hath left it to us, to believe them *Both* true, and to reconcile them according to the best of our Understanding. Not by taking upon us to shew *How* the Divine Nature is *One*, and how it is *Three*; by labouring after abstracted *Metaphysical* Solutions

lutions of the *Real true* Nature and *Manner* of that Unity, or Distinction; or by any awkward and unseemly *Illustrations* of them, and mean unworthy Comparisons of our *Own* with any Unity or Distinction whereof we can possibly have a *Proper Direct* Notion or Idea. But by solving the seeming Opposition in a way most easy and obvious to the plainest Understanding; that is, by concluding, that since there is but *One God* who alone is to be *Worshipped* and served; and since the Son and Holy Spirit are each of them *Called* God; and are expressly commanded to be worshipped likewise with *Sacramental*, and consequently with *Supreme* and *Ultimate* Worship: Therefore they must certainly be incomprehensibly *One* with the Most High God in *Reality*, and not in *Figure* alone; and for that Reason only are declar'd to be, together with the Father, the *Joint* and *Supreme* Object of all truly divine and ultimate Worship.

THUS all Absurdity and Contradiction, which can possibly be urged against the Doctrine of the *Three* Divine Persons, and *One* only Most High *Supreme* Deity, are resolved into this; that we know not *How* to reconcile this to the intrinsic *Nature* and *Essence* of God; which we freely acknowledge, as we do every thing in the Nature of God to be *Inconceivable* and ineffable. The Mind of Man can *Rest* in this; and acquiesce intirely in believing

ing the Distinction between Father, Son, and Holy Ghost to be as *Real* and *True* as if it were *Literally* Personal; and their Unity to be so *Strict* that it renders them *One Joint* and *Supreme Object* of all truly Divine and Christian Worship: Thus we receive and embrace the glorious Revelation as we find it in the Scriptures; and leave the real *Incomprehensible* Ground and *Foundation* of it in the Nature of God, to his own Veracity; with this full Persuasion, that he would never lead us by any invincible Temptation into gross and inevitable *Idolatry*.

ALL this is obvious and easy, falling in with common Sense and Reason; and hath a *Plainness* worthy of God, as it is a Doctrine calculated for the *Knowledge* and *Faith* of all Mankind both learned and unlearned: But according to the *Modern* Scheme of Religion in the aforementioned fifty five Propositions, the Case will stand thus.

*There is no other
God but one.*

THERE are More
Gods than One.

*Thou shalt worship
the Lord thy God, and
him only shalt thou serve.*

THOU shalt Wor-
ship and serve *Another*
God, *Besides* the Lord
thy God. And thou
shalt pay Divine Ho-
nour to a third Divine
Y Per-

Person, who is not even to be Called God.

ON this Side, in HERE you must Pursuance of that believe *Another* separate Scheme, you must understand these Precepts You must serve and thus. There is no other but one *Person* of *Worship* that distinct and separate Person. God. Thou shalt *Worship* that one Person of a third separate Person, God, and that one Person not expressly own'd for *Only* shalt thou either God or a *Creature*. serve.

HERE there is no *Seeming* Opposition only and Inconsistency, but downright *Flat* Contradiction in express *Terms*; rendred still more flagrant, by supposing the Most High God or Supreme Deity to be but *One Person*.

THE Method that Author prescribes to Mankind for evading this monstrous Contradiction is, an Advice to add *Cause, Origin, Author, Principle, Monarchy, Self-Existence, Independency, Absolute Supremacy* to the Person on *One Side*: And to the Persons on the other; *Effect or Efficiency, Separate Existence, Inferiority, Dependency, and Subjection*. Now if you use these Terms of human Language either in their first *Propriety* and strictly *Literal* Acceptation (as he all along doth) or even *Analogically*,

logically, but to no other Purpose than that Author uses them, namely to distinguish the Divine Persons from *Each other*, and not from the *Creatures* only; both the Terms themselves, and all the Consequences deduced from them, are so far from helping Christians to any way of Reconciling the palpable Contradiction either to their Understanding or Consciences; that they serve only to establish and confirm it, and if possible to render it more glaring and insuperable than it first appeared in the contradictory Propositions themselves.

THE Use and Application of all those *Unscriptural* Terms is to argue the Persons on both Sides to be not only *Distinct*, but intirely disjoin'd and *Separate* from each other, as human Persons are; nay more, to be of a quite *Different Nature* and Degree: So that the whole Scope and Tendency of the fifty five Propositions must center at last in the utter Exclusion of the *Son* and *Holy Ghost* from all *Divine Worship* and Honour; the Understanding is here quite baffled and *Confounded*; and no evasive Subtilty can ever reconcile this Contradiction to the Mind of Man; you shall *Worship* and serve the *Person* of the *Most High God alone*; and yet you shall *Worship two other Persons besides him*.

To do the Author justice, he doth not *Attempt* any Reconciliation of it; he contends
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only for the *Disunion* and *Separation* of the Divine Persons thro' all his Propositions; and intirely destroys all *Real Unity*, allowing only that of the *Person* of God *In himself*; a *Figurative Unity* of *Power* with the *Son*; and no *Unity At all* with the *Holy Ghost*. The Foundation of the whole is laid in this Criticism; *Person* or *Intelligent Agent* is always in Latin and Greek expressed by the *Masculine Adjective*; therefore when God is in Scripture said to be *Eiς*, it means, not only that he is one God, but likewise that he is one *Person*: From whence the Conclusion is, that he cannot be distinguished into *Three Persons*; so that the *Son* and *Holy Ghost* cannot be, even in any *Incomprehensible Real Manner*, One and the same Supreme Deity with the *Father*. But the Argument rightly formed should stand thus.

IF the Word *Eiς* is always used to signify one individual *Man*; then it must likewise signify one *God*, when apply'd to the Divine Nature.

BUT the Word *Eiς* is always used to signify one individual *Man*. Ergo,

THIS is a fair way of Arguing, and the Consequence intirely true; for this is the very Purport of the *Masculine Adjective*, and of *Eiς* in particular, when it is apply'd to express the *Unity* of God in Scripture. But this will not

not serve the Author's turn; his Consequence is, Therefore *Eûs* must signify one *Person* of God; it must express just such another *Numerical* individual Unity, as we conceive in one single *Man*; but not as he is made up of *Spirit* and *Soul* and *Body*, which is a faint and distant Emblem of the *Trinity*; and therefore such an *Unity* is no way agreeable to this Author's grand Principle: Who every where argues the Father to be a separate *Substance* from the Son and Holy Ghost; which directly leads Men into a Notion, that we must conceive the Unity of the Father by that of one human System of Matter. According to him, at best you must imagine God to be *One*, as a *Man* is *One*; which cannot be, unless you conceive him to be such another *Person* or intelligent Agent, as one of us.

IF to obviate this gross Notion, we observe that the Terms *Person* and *Intelligent Agent* cannot be supposed applicable to the Divine Nature in that *Literal* and strict Propriety, but in a *Divine* Sence and by *Analogy* only; then by *Closing* with the Analogy, that Author's Argument will be carried to the utmost thus.

As the masculine Adjective *Eûs* in its first and *Literal* Propriety signifies *One human Person*; so when it is transferred to God (even *Analogically*) it must signify *One Divine Person* only, *Whatever* that incomprehensible Person

is in his real Nature. Now if you do but word this likewise right, you will extricate it intirely from the Fallacy; and the Consequence will be very good and clear.

As the masculine Adjective *Εἷς* in its first and *Literal* Propriety signifies the Unity of one individual *Man*; so when it is transferred to God, it must signify the Unity of one absolutely supreme *Deity*; of whatever *Kind* that incomprehensible Unity is. Thus by the *Natural* Unity of one individual *Man*, of which we have some Idea or Conception; we conceive as well as we can the Unity of one God, which is altogether *Supernatural* and *Otherwise* inconceivable.

So that to the Argument as it stands in full Force, I answer. That the Word *Εἷς* according to that Author signifies both the Number *One*, and *Person*; both which being jumbled together into one Word in the Greek, are plainly distinguished in the English, which hath a different Word for each of those Conceptions, and so lays open the Fallacy. For the Word *Εἷς* when transferred to God, really denotes the *Number* or *Unity* only; and not the *Personality*.

BUT granting, what is grossly absurd, that it denoted the *Person* of God; yet the most which can be made of it is, that it then denotes
a Person

a Person *Incomprehensibly One* ; a Person whose *Unity* is as incomprehensible as his *Essence*, or as any of his *Other* Attributes, and of the manner of which we can have no proper Idea or Conception ; tho' thus much we are sure of, that it cannot be the same with that of one individual *Man*. Wherefore the Word *Person* adds nothing to our Knowledge of that Divine Unity ; and consequently all the Inferences drawn from that Term are utterly vain and groundless : And nothing will serve the Ends of this Author, but proving that both the Terms, *One* and *Person*, when transferred to God must be taken as *Literally*, and in the same meaning, and with the same *Conception* or Idea as when they are applied to the Person of a *Man*.

THO' the Application of the Word *Eïs* to God as it denotes his incomprehensible *Unity* only, is clear and easy ; agreeable to the common Sence of Mankind ; and answers all the the Ends of Christian Faith : Yet it will not serve the Ends of that Author, unless you add the very Conception of *Human Unity* to that Term, and call it *Person* or *Intelligent Agent* ; and then transfer it to the Divine Nature ; which you must suppose to have literally the very same individual *Numerical Unity* that you conceive in *One Human Person*. Then he hurries you away, with that gross Notion in your Head, thro' a Labyrinth of abstracted metaphysical Heresies ; out of which you can never fully extricate your

self by any other *Clue*, than that which leads you directly back again; to the plain and open manner of conceiving both the *Unity* of the Divine *Nature*, and the *Distinction* of the Divine *Persons*, by *Semblance* and *Analogy* only with that *Unity* and *Distinction* familiar to us in the *Individuals* of our own *Species*.

WE freely grant that God, thro' the whole Scripture, is spoke of in the very same Style and Language wherein we always speak of one human Person; as in the singular Persons of *Verbs*, and in masculine *Adjectives*, whereof *Eiç* is but one instance of a thousand: And the Father, Son, and Holy Ghost are likewise every where spoke of in the same Style and Language by which we distinguish three human persons; and yet this doth not argue that God is *Literally one Person*, any more than it concludes all the Persons to be *Three* strictly proper and *Literal* Persons. The Term *Person* is not a scriptural one, either for God, or for the three Divine Persons; so that in truth no Inferences ought to be made from it concerning either the *Real Unity* of God as he is in his own Nature, or the real true *Distinction* of the Divine Persons. Whence it will be evident to every plain Understanding, that not only *Eiç*, but any other masculine *Adjectives* and *Persons* of *Verbs* may, nay *Must* necessarily be used indifferently when we speak of God; or of *Father*, *Son*, or *Holy Ghost*. And that to
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make any Inferences from thence concerning the *Real Nature*, or *Degree*, or *Manner*, or *Strictness* of that Divine Unity; or concerning the *Greatness* of the Distinction, is no other than shameful trifling with the sacred Oracles, and with the Faith and Consciences of Men.

As trifling and even profane as that manner of Proceeding now appears to be; and the very same as if the Author had inferr'd from the Term *Eis*, that the absolutely supreme Deity must be of the *Masculine Gender*; yet it is the single *Point* upon which the whole Scheme of Religion contain'd in his fifty five Propositions is erected. Wherein a Multitude of unorthodox Notions, Absurdities, and Contradictions are with singular Dexterity and Slight piled up together upon it, as it were into a bulky *Cone* inverted: Which for a time served for a pleasing Amusement to *Deists*, and *Freethinkers*, and *Unbelievers* of all Ranks and Degrees; till the mock Foundation being touch'd, it tumbles all at once into Dirt, and Stench, and Rubbish.

CHAP.

C H A P. IX.

*Of the Improvement of Morality by
Revelation.*

FROM what hath been said concerning those several *Nearer Relations* we bear to the *First Cause* of all Things, intirely *New* and undiscoverable by Reason, and which we could have only from Revelation; we may plainly and distinctly discern wherein consists the Enlargement, and Exaltation, and Improvement of *Morality* by the Gospel Dispensation. The Revelation of that personal Difference and Distinction in the Deity, opens to our Understanding a large Field of divine Knowledge; the Knowledge of many Blessings, and Advantages, and Privileges of Mankind relating more immediately to another World, which were intirely unknown by the Light of Nature; and clears up many Particulars, of which mere Reason gave Men but a very dubious and uncertain View.

1. As to the Person of the *Father*, the very particular *Manner* of God's being a Father to us is fully and clearly described; as that he made the Body of Man of the *Dust* of the Ground; *Breathed* into it a *Spiritual* Principle immediately from himself; and that from the *Union* of both these Man became a *Living Soul*.
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That our first Parents were created in perfect Innocence ; in the *Image* and Likeness of God ; to which is added the true Cause and exact Manner of the miserable Corruption and Degeneracy of human Nature ; which all Mankind were conscious of and sadly lamented, but none could account for. That we were to be restored to the Favour of God by the *Seed of the Woman* ; which Prophecy was, in succeeding Ages, gradually discovered to be spoken of a divine Person coming into the World, and taking *Our Nature* upon him : And the Substance and Import of it in due time appeared to be this, *That God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* And that which renders this Relation yet nearer and more intimate and engaging is, that we have *Received the Adoption of Sons* ; of which the Apostle speaks with this Solemnity, *Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God ; having received the Spirit of Adoption, that inestimable Privilege of crying Abba Father ; and of addressing our selves to him as to our Father, with the Affection of legitimate Children, in full Trust and Assurance That The Father himself loveth us ; That He hath prepared a Kingdom for us before the Foundation of the World ; and that he sends the Comforter, that Promise of the Father to guide, and strengthen, and sup-*

support us under all the Infirmities of Nature.

2. IN the Person of *Christ*, we have it revealed, that he is the *Only Begotten Son of God*. That is, if we will understand the Words in any *Real Sence* or Meaning they will bear, The only Son of his own *Nature* and *Essence*; the intire Perfection and Transcript of *Himself*, that is of his *Divinity*; so as to come up to the *Brightness* of his Father's *Glory*, of his *Divine Glory*; and the express *Image* of his Person, that is of his *Divine Person*: The Words *Son*, and *Begotten*, and *Brightness*, and *Image* being spoken by way of *Analogy* with human Generation (in which the Son is the *Brightness* and *Image* of his Father, by receiving the whole intire human Nature) must import all this, or else have no fix'd Application or determinate Meaning at all.

CONCERNING this one only begotten Son we learn, that having it in his *Own Power* and Election to take upon him either the Nature of Angels, or of Men, he took on him the *Seed of Abraham*; and came into the World to be a *Sacrifice* for our Sin; to give his Life a *Ransom*, and his Blood a *Price* and *Purchase* of Redemption for us; to redeem us to God by his Blood, since without *Blood*, and without *His Blood* there was no *Remission of Sins*. That he came to teach us the Will of God; to set us an *Example* of Virtue and Holiness in the greatest

est Height and Perfection of them ; and to work eternal Salvation for us by his *Mediation* and Intercession. We learn farther that as he being the only begotten Son of God, became *Heir* of all Things ; so we by virtue of the Relation we bear to him are made *Heirs* of God, and *Joint Heirs* with him ; infomuch that he styles us *Friends* and *Brethren* ; and declares us *One* with him, as he is with the Father. That thro' Means of this inconceivable *Union* we have with him, we shall be *Raised* at the last Day by the Power and Efficacy of his Resurrection. That when he shall appear to Judgment we shall be *Like* him ; and that our *Bodies* shall be fashioned like unto his *Glorious Body* ; that the Good shall be caught up into the *Air to meet the Lord*, and shall go in with him to *Possess the Kingdom*.

3. ANOTHER great Improvement of our Knowledge are the Revelations made to us concerning the *Holy Ghost*. Who being every where spoke of in Scripture as of a *Distinct* Person ; and no where represented as a *Creature*, we must, in our plain and obvious way of Thinking, necessarily conceive him as a Person *Truly* and *Essentially* divine : Especialy since any Medium between a Person truly *Divine*, and a made or *Created* Person, is directly contrary to plain Reason and our natural Sentiments, to which all Revelation is adapted. The particulars revealed concerning him as such a divine Person, do greatly improve the Relation
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we bear to God; namely the miraculous Conception of our Saviour Christ by the Power of of the *Holy Ghost*, or of the *Most High*, or of God, all which he is called in one Verse of Scripture, *Luke i. 35.* That he inspired the Apostles with the Gift of *Tongues and Miracles*, for the Proof and Propagation of the Gospel; That he brought all Things to their Remembrance; That he gives us *Wisdom*, and *Knowledge*, and leads us into all *Truth*; That we are the *Temples of the Holy Ghost*, and that he Dwells in us; That by him the *Love of God* is shed abroad in our Hearts; That he helps our *Infirmities*; enables us to *Mortify the Deeds of the Body*; and that he fills us with *Righteousness*, and *Peace*, and *Joy*.

Now all these things are the *Riches* both of the *Wisdom and Knowledge of God*; and tho' the depth of them be unfathomable, yet their being thus far opened to our View doth give us great Conceptions of the *Dignity* of human Nature; the Renovation of which by Pardon of Sin, the washing us from Guilt, and the Sanctification of the whole Man in Body and Soul, is as great, if not a more amazing Instance of the Power, and *Wisdom*, and *Goodness* of God, than our first Creation out of nothing. All this, (notwithstanding its being thought by some to be fruitless *Speculation*, and to have little or no Influence on the *Practical* Part of Life) not only greatly enlarges our Intellect,

tellect, and gives an immense Scope to human Understanding: But hath a direct and immediate *Tendency* to engage us powerfully in the highest Acts of Duty to God, our Neighbour, and our selves; to the Exaltation of Morality; to the increase of all Virtue and Holiness; and to the Restoration and Healing a corrupt Nature, in such a degree as we were utterly incapable of without these Revelations.

I. FOR first, we are by this means led into the Knowledge and Practice of some Virtues intirely *New* and unknown before; such as *Evangelical Faith*. Without Revelation there could be no such thing; for that Faith is an Assent to a reveal'd and expresse Proposition upon the Testimony of God; and till something was so revealed by him there could be no Assent given by us to any such Proposition; we could not believe his expresse Word before he spoke to us by the Prophets, and his Son. And now that all these things concerning himself and us are delivered to Mankind, Men still have it in their own natural Election whether they will either *Consider* them, or give any *Assent* to them; but we are told he that *Believeth* them shall be *Saved*, and he that believeth *Not* shall be *Damned*. And concerning those who have been once *Enlightened* with this Knowledge, who have *Tasted* the good *Word* of God, and been Partakers of these Revelations of the Holy Ghost; if they shall fall away from it, we are told

told it is impossible to *Renew* them again to *Repentance* by any other Means or Method in Nature or Grace. So again *Hope* for Mercy and *Remission of Sins*; for the *Resurrection* of the Body in the Likeness of *Christ*; and for a glorious Immortality in the *Presence* of God for Soul and Body united, is a Grace purely evangelical and new under the Gospel. The *Love* of God likewise as of a Father by *Adoption*, is new under the Gospel; that is the grateful Affection we ought to have for him on account of those several *Reveal'd* Relations we bear to him; and of those manifold *Blessings* derived upon us under that Distinction of the Persons in the divine Nature. And so is the Loving our Neighbour *As our selves*, and the Love of our Fellow Christians as our *Brethren* in *Adoption*, and joint *Heirs* with *Christ*, a *New Commandment*, as it is called in Scripture.

2. ALL that were merely *Moral* Virtues before, are by those Revelations heightened and exalted into evangelical *Graces*. And this is done by transferring the Merit of all Instances of Virtue and Goodness, from the *Outward* Actions and Deportment only; to the *Inward* Disposition of the Mind and Conscience form'd and regulated by an evangelical Faith.

NEITHER Jew nor Heathen had any true and proper Notion of *Internal* Holiness. As

As for the Heathen particularly, their most elevated Moralists esteemed the inward virtuous Temper of the Mind, in Proportion only either to the *Influence* it had on Mens *Outward* Actions; or its Tendency to the Ease, and Complacency, and Happiness of Mankind in *This* Life: And not as having any *Intrinsic* Excellency in *Itself*; nor as it is a Recovery of the *Divine Image* and Similitude to which we were originally formed; not as universal Holiness is an indispensable Qualification for the beatifick Vision or *Seeing of God*; nor as everlasting Happiness in *Another* World, is the *Natural* necessary Consequence of an inward Frame and Disposition of Soul altogether regenerate and sanctified. And as to the future *Rewards* themselves, they never entertained a Thought of their being consequent to inward Virtue and Holiness, any further than it was reduced into outward Practice and Behaviour.

As to the Jews, the whole Style of their moral Law ran intirely upon the Outward Act. Nay, they interpreted even the Tenth Commandment after such a Manner as to conclude, that if this external Obedience was paid, the Law was fully and completely answer'd: So that how violent soever the habitual Inclinations of the Soul were to Covetousness or Lust, or Injustice, to Cruelty, Malice, or Revenge; if they did but effectually restrain these Tendencies from breaking out into an open Vio-

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lation of the Law, they deem'd themselves perfectly innocent; and acquiesc'd as Persons who had fulfill'd all Righteousness. In short they never imagin'd there was any Punishment for evil *Habits* or mere *Intentions* of the Mind, either here or hereafter. The Jewish Doctors are full and express in this Point; and the Inference they make from that Text in *Psal. lxi. If I regard Iniquity in my Heart, the Lord will not bear me*, is this; that God does not in the least regard the Wickedness of our Thoughts. Nay their celebrated *Kimchi* says upon this Text, *Altho' I should design Iniquity in my heart, and were just ready to execute it—— Yet God will not bear it; for God never esteems an evil Design for the Deed.* This was the very Hypocrisy of the Pharisees, who valued no Instance of Religious Duty, but as it was *Seen of Men*; nor have the Jews at this Day any Opinion of the Necessity of *Internal Holiness*.

BUT now we learn from the Gospel, that the true and real *Excellency* and Perfection of all moral Religion is *Within us*, and seated in the *Heart*; and accordingly the whole Substance of it is made to consist not only in the outward Deportment and external Discharge of all Duties; but chiefly in the inward Rectitude and Sanctification of the *Mind* and *Conscience*. This is the main Scope and Tendency of our Saviour's whole Sermon on the Mount, as is obvi-
ticulars

particulars there mentioned and insisted on: And the true Meaning and Application of that saying, *Be ye perfect as your Father in Heaven is perfect*, is that we should imitate the Divine Perfections in the *Internal* Holiness and Sanctification of our Nature; in bringing our selves to an *Habitual* State, and Temper, and Inclination of the whole Heart and Mind to all Virtue and Goodness; which is not only the curbing and *Restraining*, but the *Renewing* and *Healing* a corrupt Nature. We are to be *Holy* as *He is Holy*; that is in the *Internal* Frame of our Mind, in the Sanctification of our whole Nature; not only in the external Observance of those Laws which are made for this World alone: But in ordering and composing our Souls according to such Rules and Measures of Purity and Holiness as are for Eternity, and of everlasting Force and Obligation; which truly perfect our Nature, and give us a near Resemblance of the Divinity.

THIS is the Import of these new Phrases in the Style of the Gospel, That of *Regeneration* and being *Born again*, apply'd to the whole Man; because of the intire Change of the Bent and Tendency of all his Passions, and Affections, and Desires, from what they were by corrupt Nature; even to the restraining and mortifying of all his bodily Appetites, and bringing them under the Conduct and Direction of Reason and Religion. That of the *New*

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Man,

Man, and the *Inward Man*; because the change of all a Man's Inclinations and Affections from Vice to Virtue makes him more truly *Another Man*, than any Alteration in his *Body* could do. That of being *Renewed in the Spirit of our Minds*, which plainly alludes to that Distinction of the Apostles of *Spirit, and Soul, and Body*; and signifies the freeing and disengaging our purely spiritual and immortal Part, to the utmost of our Power, from those irregular Passions and Appetites of the inferior Soul, in which it is involved by its Union with the Body.

THIS is the great Glory of the Gospel prophesy'd of so long before and thus described, *I will put my Law in their inward Parts, and write it in their Hearts*, which before consisted in external Ordinances, calculated only for outward Performances; and provided no express *Punishment* or *Reward* for the secret Frame and Disposition of the *Soul*. But now the full Purpose of the Mind to commit a Sin is, in the sight of God, as high a degree of Guilt as the *Actual* Commission of it; and we learn that *Evil Thoughts, Murders, Adulteries, Fornications, Thefts, False Witness, Blasphemies* defile a Man in Proportion to the Corruption of the Heart from whence they come forth. And so on the other hand, if there be a sincere *Resolution* and *Intention* in the Mind for the Practice of Virtue and *Goodness* in any Instance, it is as valuable in the Sight of God as if there were frequent

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Opportunities of exerting it in outward *Actions*: These are no otherwise esteemed by him than as they are sure and full Indications of the inward Temper and habitual Disposition of the Mind, which alone is of the very *Essence* of Virtue and Holiness; whereas its displaying itself in outward Performances is often but *Accidental* to it.

THUS we see what an unspeakable Treasure of Knowledge the Gospel is, which till Christ came lay buried under the *Ruins* of human Nature; and what a Turn was thereby given, all at once, to the whole Religion of the World. By this we see how it is that our Saviour came not to *Destroy* one Jot or Tittle of the Law of Nature, but to *Fulfil* it; by enlarging our narrow Conceptions concerning it, and removing our Thoughts from those outward Performances, which consider'd by themselves, are in truth but as the *Carcase* of Virtue and Goodness, to that wherein the true *Life* and *Spirit* of it consists; to that regular and harmonious Frame and Disposition of the Mind and Conscience, where it was at first; and should have continued, were it not for the miserable Corruption and Degeneracy of Man. So that *Evangelical* Holiness is *Morality* refined and exalted; genuine *Morality* is of the very *Essence* of Christianity, and nothing ceases to be such by the Gospel which was truly so before. The Law of *Nature*, the *Moral* Law of the
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Jews, and the *Gospel* are all one and the same eternal immutable Law of God; divulged after a different Manner, in different Degrees, and at different Times as Mankind could bear it; and the Purity and Perfection of the Gospel is that very State of Innocence in which our first Parents were created, and which they were originally formed to, when they came out of the Hand of God. Thus the Gospel differs from the Law of Nature since the Fall, as a *Man* at his *Full Stature* differs from himself when he was a *Child*: The Gospel continues all the *Lineaments* and *Proportions*, and only gives the Law of Nature a greater *Increase* of all its Parts; so that if you cut off any one Instance of genuine Morality, you so far render Christianity maimed and deformed.

As therefore the main Scope of the Gospel is the whole change of the Man into an internal habitual Holiness; so also it introduceth a way of *Worship* intirely new, and calculated for the Increase and Improvement of that inward Sanctification of Mind, which shall ever dispose us to the Performance of all Instances of Virtue and Goodness outwardly, when Opportunity offers. Before, there were few or no express Directions for any but *External Ordinances* and visible *Ceremonies* of Worship; which being once performed, the whole Law of God was thought fulfilled in this Point; and the Consciences of Men were supposed to be

be cleared and discharged from all Penalty, whatever Temper and Disposition of the Mind they were performed with.

But, says the Gospel, the Hour cometh, and now is, that the true Worshipers shall worship the Father in Spirit and in Truth; in the Inward Disposition of the Soul to all Virtue and Holiness; and in the lifting up a Pure Mind in devout addresses immediately to God alone. This is worshipping God In the Spirit, and having No confidence in the Flesh, that is in any outward Ordinances only. Worshipping him In Truth is, not only serving him in the Substance of all that was Shadowed in Types and Ceremonies; but in the Purity and Holiness of the Mind and Conscience. This is worshipping in Truth and Sincerity; and this is oppos'd also to that outward discharge even of Moral Duties which proceeds only from Fear, or any undue Motive; but is still against the habitual Bent and Inclination of the Soul, and is therefore so far insincere and hypocritical. This is that inward Law Written not with Ink, but with the Spirit of the living God; not in Tables of Stone, as the Moral Law was, But in fleshly Tables of the Heart; our Sufficiency for which is Of God, and from the inward Assistance of his Holy Spirit.

THUS it is that *Grace and Truth came by Jesus Christ*; that true Worship of God which alone can intitle us to his Grace and Favour,

Thus it is that instead of a multiplicity of *Sacrifices* and legal *Cleanings*, we are to cleanse our selves *From all Filthiness of Flesh and Spirit, perfecting Holiness in the Fear of God*: And hence it is that we have but two Sacraments, one of them expressive of our *Dying* to all *Sin* in the inward Man, and *Rising* again to internal *Holiness*; the other Representative of *Washing* away the *Guilt* and Pollution of the Soul by the Blood of Christ, and of giving it inward Strength and spiritual Nourishment. Nor is the Discharge even of these any farther acceptable to God, than as they have the Concurrence of the inward Devotion of the Heart; as they are performed with a filial Reverence and Love, and by Persons endued with a real Sanctification of the Mind and Conscience.

To which I shall add, that whereas before the Revelation of the Gospel Men hoped to be accepted, to reconcile themselves to God, and compensate for many other wilful Failings by some *Particular* shining Virtues; now we learn, *That whosoever shall keep the whole Law, and yet offend in one Point, he is guilty of all*; which was never supposed before that Assertion: Nothing will suffice now except the becoming intirely *A new Creature*, as far as our sincere and hearty Endeavours can carry us in the universal Change of the whole State, and Temper, and Disposition of the Soul.

3. As the Religion and Worship of Men, before Christ, was all external; so there was no *Express Reward* promised, or *Punishment* threatned but what related to *This World*: But now that the whole Substance of them is become internal, the Rewards and Punishments are such as relate chiefly to another Life. First,

As to the *Rewards*, these several Particulars are new by the Revelation of the Gospel.

1. WHEREAS it never entered into the Mind of Man to imagine or expect in another World any other than *Sensual Pleasures* for the Body, and delightful *Contemplation* for the Mind; now we learn the Joys of Heaven to be of such a Nature that they cannot enter into the Heart of Man, and that we cannot now have the least direct Conception or Idea of their *Real Nature*. And therefore they are reveal'd to us under the Ideas or Conceptions of *Light*, a *Kingdom*, a *Crown* of Life and of Righteousness; an eternal *Weight* of *Glory*, by way of Allusion to the Weight of Gold and Jewels in a Temporal Crown; and an *Inheritance incorruptible and undefiled, reserved in the Heavens*. Tho' these are no more than symbolical Representations of the Joys of Heaven in a future State, yet they are so refined and exalted that they transcend the utmost Stretch of mere human

human Invention; and nothing but Revelation could raise our Knowledge and Contemplation of them so high. Nor are those Joys the less *Real*, because we have no such *Direct* and immediate Conceptions of them, as we have of the Pleasures of Sense; but on the contrary they are in Truth a much more *Powerful* Motive to all Virtue and Holiness, than if we esteemed the Nature of them such, as could in any degree be now directly and immediately conceived or apprehended by us.

2. THE *Resurrection* of the *Same* Body is a Revelation intirely new, of which we are assured by the Rising again of Christ's Body which was individually the same; and who was *The first Fruits of the Resurrection*. Indeed to own the *Resurrection*, and yet to deny it to be of the *Same* body, is no other than saying the Body *Shall*, and shall *Not* rise again; for the Word *Resurrection* can have no other meaning but the rising again of the same Body. That this Body will be *Changed* (which must be a Change of the *Same*, or the Proposition will have no Truth in it) is likewise intirely new; that this Change shall be effected *In a Moment, in the Twinkling of an Eye*; that the *Dead in Christ shall rise first*; that their Change shall be into the *Likeness of Christ's glorious Body*: And that the Comprehension of this Likeness is out of the Reach of all our Capacities and utterly *Inconceivable*; is that which heightens the *Value* and

and Dignity of the Reward, and elevates our *Hope* beyond all that could have been suggested by the mere Reason and Understanding of Man.

3. ANOTHER Instance of Revelation intirely new with respect to those Rewards in another World is, that of *Living for ever in the more immediate Presence of God*, who is the Fountain of all Happiness. We are now informed that Christ is gone *To prepare a Place for us*, where we shall see God as he is, *Face to Face, in whose Presence is the Fulness of Joy*; that we shall be where he is to *Behold his Glory*, and that *The Righteous shall shine forth as the Sun in the Kingdom of their Father*. This is a Strain no Imagination merely Human could reach or aspire to; and the Happiness and Bliss brought down to the Level of our Understanding by those *Resemblances* is so immense and ineffable, that the *True Nature* of it can never be known till it is enjoyed: But it will surely be worthy the infinite Perfection of the Divine Nature; and of the Nature of Man when he is transformed into the Likeness of Christ. All things ever thought of or spoken concerning the Happiness of Men in another Life, before this Revelation, must appear jejune and insipid if compared with it; and were such feeble Motives to Virtue and Holiness, and to the surmounting Temptations, as are not worth the naming in Comparison with it: Especialy if to all this we add, that
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whatever Knowledge the greatest Men among the Heathen had of the Rewards of a future State, it was the Result only of their own Reasonings and Argument, and proved at best no more than probable *Conjecture*, and surmises of their own Mind; but now we have the plain, and *Express*, and repeated Promise and Word of God for them.

2. As to the *Punishments*, these likewise are by the Gospel all adapted chiefly to *Inward* Defilement and Transgression, and transferred from this, to another World; insomuch that all the Breaches of the Divine Laws are not cognizable till after our Departure out of this Life, and no Sentence of Condemnation for them is to be pronounced before the Day of Judgment; and in the ordinary Dispensation of the Gospel, there is not the least positive *Temporal* Punishment for the greatest Sin. Because, of the Transgressions of this Law none can be judge but he who is the Searcher of Hearts; who discerns from what inward Principle all outward Commissions of Sin do flow, and from whence they receive a greater or less *Degree* of Guilt: So that even Murders, Adulteries, Fornications, and all other outward Transgressions defile the Man as they come *From within*, and are punishable in Proportion to the Corruption of the *Heart* out of which they proceed. Of these Punishments we learn from Revelation only,

1. THAT they are both for *Soul* and *Body*, which are distinguished in Scripture by the *Worm* that dieth not, and the *Fire* which shall never be quenched; and accordingly we are bid to fear him who is able *To destroy* both *Body* and *Soul* in Hell. Upon which I shall only make this Remark, that whereas we find by Experience in this Life, that *Body* and *Mind* are not capable of suffering the Extremity of Pain and Anguish at the same time; insomuch that the greatest Anxiety and most fierce distracting Anguish in the *Mind*, is lost and diverted by acute and pungent Pain in the *Body*: Yet we now learn that in Hell the Wicked will be subject to extreme and exquisite Torments of both together.

2. THAT they will consist in *Everlasting Destruction from the Presence of the Lord, and from the Glory of his Power*. That the chief Cause of all Misery in another Life, will be an eternal Exclusion from the beatific Vision of God, was never thought of by the Wissest of the Heathen Philosophers; who placed all Happiness within *Themselves*, and generally held *Virtue* to be its Own Reward. This exclusion seems to be the only Punishment to which we can now conceive a *Pure Spirit* liable; and accordingly, as all intelligent Beings are at a *Less*, or *Greater* Distance from this *Fountain* of all Happiness, so they must necessarily be more or less Miserable or Happy.

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3. THAT one Part of those Punishments will be by *Fire*, than which we have not any Revelation more exprefs and positive. They are described by the being *Cast alive into a Lake of Fire burning with Brimstone*, by the *Fire that is not quenched*; by a *Furnace of Fire*, where there is *Wailing and Gnashing of Teeth*; by *Everlasting Burnings*; and *Everlasting Fire prepared for the Devil and his Angels*. If *Burning* be a Word merely *Metaphorical*, as it seems to be in respect of *Pure Spirits*, then it is a Word and Idea substituted instead of a Punishment so great that it cannot be otherwise described to us; because we are no otherwise able to conceive it, than under a *Semblance* of the most exquisite Torture we are subject to in this Life. But if the Word is to be taken in its strictly *Proper* and *Literal* Sence, as it seems to be with respect to the *Body*; for tho' it is an instance of great *Goodness* in God that the *Joys* of Heaven are represented to us under the figurative Images of *Light*, and *Glory*, and a *Kingdom*, and that the Substance and Reality shall exceed the utmost of all our Conceptions; yet it seems to be an Argument of the Strictness of his *Justice*, that the *Punishments* in another Life should be more *Literally* the same they are threatned and foretold. If it be thus I say, then that is a very needless Question, *How material Fire can affect an human Soul?* Since we are told there is a *Worm which never dies,*

dies, as well as a *Fire which is not quenched*; and when we find by Experience how much the *Mind* regrets and bemoans every Pain in the *Body* here; and how insupportably miserable the whole Man is render'd by the Share it bears in the exquisite Torture of any one of our bodily Members.

4. THE *Eternity* of these Punishments is revealed as plainly as Words can express it; and the Difficulty in that Question, *What Proportion endless Torments can bear to momentary Sins?* is quite removed, by considering that the Punishments denounced and threatned are not in themselves Sanctions intirely *Arbitrary*, as it is in Punishments annex'd to *Human Laws*; But they are withal so many previous *Warnings* or *Declarations* of the *Inevitable Consequence* and *Natural Tendency* of Sin in itself to render us miserable in another World. So that a hardned and unrepenting Sinner cannot be otherwise than miserable in another Life by a *Necessity of Nature*; and therefore not capable of Mercy; since there never can be any Alteration of his State and Condition, without such a Change of the whole Man, as would put the natural and settled Order of the Creation out of course.

5. To all this we may add, that in respect to those Rewards and Punishments we have these farther Revelations. That the very particulars

ticular *Day* is appointed by God in which *He will judge the World in Righteousness, by that Man whom he hath ordained*; that he hath *Committed all Judgment to the Son*; and that all *Mankind must come upon their Tryal at Once*. The glorious *Pomp and Majesty* of his Appearance, the awful Solemnity of the whole Procedure; nay the very Words of the *Sentence* are described; and it is foretold that in this *Day of God, the Heavens being on Fire shall be dissolved, and the Elements shall melt with fervent Heat*. These are *The Terrors of the Lord* which are sufficient to overwhelm the Mind; and such Motives to all holy Conversation as nothing but Infidelity or want of Consideration can render ineffectual. Concerning which I shall farther observe, that all the *Doubtful Opinions*, and uncertain Reasonings; all the *Imaginations* and boding Surmises of Men before are now by the Gospel, cleared up into a *Full, Distinct Knowledge and Certainty*: And how far soever the Understandings of Men proceeded in the Nature of these Punishments before, yet they are all now become *Express Positive Sanctions* of the *Laws of the Gospel*; as it regulates not only our outward Deportment, but also the inward Frame and Disposition of our Souls.

C H A P. X.

Of Spirit, and Soul, and Body; and the great Usefulness of this Distinction in Religion.

NOW in order to promote and carry on this inward Holiness of the Mind, that Opinion of Man's being *τριμερὴς ὑπόστασις* *A Person composed of three distinct constituent Parts,* not altogether unknown before to some heathen Philosophers, is now cleared up and expressly established by the Apostle in *1 Thess. v. 23.* which according to the Original is thus, *And the very God of Peace sanctify you ὁλοτελεῖς intirely in every Part: And may ὁλόκληρον ὑμῶν the whole of you; τὸ πνεῦμα the Spirit, and ψυχὴ the Soul, and τὸ σῶμα the Body, be preserved blameless unto the coming of our Lord Jesus Christ.* Which Text is a plain Comment upon *Genesis ii. 7.* and an Explanation of those Words concerning our Creation, which expressly distinguish between *The Dust of the Ground*, which is the *Body*; that Principle which was *breathed* immediately from God, which is the *Immaterial Part* of us; and that *Living Soul* which resulted from the *Union* of Body and Spirit: And these are in that Text of the Apostle's named according to their Order and Dignity, *Spirit, and Soul, and Body.* Accordingly

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I. IT is of the purely spiritual Part of our Frame that these Texts are spoke, *The Word of God— is sharper than a two edged Sword, piercing even to the dividing asunder of Soul and Spirit*; of the Inferior Soul, the Seat of all our irregular Passions and Affections, and the purely *Spiritual* and immaterial Part of us: Teaching us to distinguish them so exactly as to discern all the *Thoughts and Intents of the Heart*; all their secret and *Contrary* moral *Tendencies* and *Inclinations*; all the *Struggles* and *Contentions* between those two Principles within us; and to make a right Judgment of them, as they tend either to the Healing and Preservation, or the Corruption and Ruin of our whole Nature. *Be ye renewed in the Spirit of your Mind*; how? By putting on the *New Man*, in which that purely spiritual Part of us hath a great degree of the same Dominion and Sway over the inferior Soul, which it had when it was first *Created in Righteousness* after the Image and Likeness Of God. Again, *The Spirit itself beareth witness with our Spirit that we are the Children of God*; that is the miraculous Operation of the Holy Spirit immediately upon the purely spiritual and rational part of us, and so endowing us with Knowledge and the Gift of Tongues, is an undoubted full Conviction of our Adoption. Again, *The Grace of our Lord Jesus Christ be with your spirit*; because the secret Influences of the *Holy Spirit* in the

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the work of Grace, are directly and immediately upon *Our Spirit*; by a Communication of Strength and Assistance, in order to disengage it from the Allurements of the inferior Soul and sensitive Appetite. To which we may subjoin the last dying Words of our Saviour, *Father, into thy hands I commend my spirit. The God of the spirits of all flesh. And, The Father of spirits.*

To the preceding Passages I shall add two Places more, wherein the *Spirit* is plainly taken in *Distinction* from the other constituent Parts of our Frame, and in direct Opposition to the *Body*.

Eccles. xii. 7. And the Dust shall return unto the Earth as it was; and the Spirit shall return to God who gave it. The Word *Return* here, and the Repetition of it to both sides of the Opposition, renders it very expressive and emphatical; for this shews that the Spirit is in its *Own Nature* disposed to *Ascend* upward (whenever disengaged from the Body) without the Interposition of any immediate particular Act of almighty Power: And that the Body, which is surely *All* of it denoted by *Dust* (otherwise the Opposition would be imperfect and mislead us) hath an *Innate Gravity* or *Natural Tendency Downward* to its congenial Earth. Now if the Body is such in the *Whole*, every *Particle* of it must have the same natural Tendency;

and if the *Spirit* were *Dust* or *Matter*, or any *Part* of it such, *All* that is material in our Composition would necessarily descend together; and nothing of it could be said with any Truth to leave the Body and ascend upward.

WHAT makes this yet plainer is, that the Word which is translated *Gave it*, is here opposed to the Word *כִּשְׁתֵּיהָ* which imports, *According to what it was before*. It is sure God gave *Both*; but this shews that the Spirit was given in a Sence totally *Different* from that wherein the Dust was given; that is, as it is here said, *Immediately* from himself: And it is as sure, that *All* the Dust was given in one and the same Sence; and the *Intire* Spirit in a quite different Sence; whereas if the Spirit or any part of it were material, it could not be said by way of Opposition that it *Returned* to God who gave it.

IF *כִּשְׁתֵּיהָ* means *According to what it was* just before its Separation from the Spirit; then it must have been a quite *Different* Substance from it; for otherwise there could have been no other Separation but of *Dust* from *Dust*, or of one Part of Matter from another; which is contrary to the express Opposition in the Text; to which upon that Supposition it will be impossible to affix any determinate Sence or Meaning. But if that Word means, *According to what it was before*, when first taken

ken out of the Earth, then it is plain that one part of our Frame was taken from the Earth, or Dust, or *Matter*, and that the other was not; that is, one Part of us is *Material*, the other *Immaterial*, given by God; or in other Words, a *Substance* or Being *Superadded* to the Dust or earthy Part of us.

Eccles. iii. 21. Who knoweth the Spirit of a Man that goeth upward, and the Spirit of a Beast that goeth downward to the earth? The Inference made by too many from this Text is, that the *Same Word* רִיחַ being used here to express the *Spirit* both of *Man* and *Beast*, they must *Both* be material, or both immaterial. But tho' the *Word* is the same, yet that it signifies *Two* things here not only of a *Different*, but even of a quite *Contrary* Nature, is most evident from the *Context*; and from the Words of the Original.

THE Context is thus; One Instance among many of the Vanities in human Life given by *Solomon* is, that Men are subject to *Death* as well as Beasts; *All go to one Place, all are of the Dust, and all turn to Dust again.* So that in this respect Man is truly upon the same level with the Beasts; and therefore to the generality of Mankind he is in *Appearance* upon the same Level as to his *Spirit*, as well as his *Body* which moulders into Dust. Then immediately follows, For *Who knoweth* or considers; or according to the Hebrew Idiom, *How few are*

there who consider or distinguish between the Spirit of a Man that goeth upward, and the Spirit of a Beast that goeth downward to the earth?

THE *Opposition* in the *Original* is abundantly more full and emphatical, which rendered more literally is thus. *Who knoweth the Spirit of the Sons of Men, that is of Mankind; which ascendeth itself, or of itself, up on high; and the Spirit of a Beast, which descendeth, itself, down below to the earth?* That this is the true rendering is evident; and not *Who knoweth whether the Spirit of a Man goeth upward?* &c. for, as some learned Men have justly observed, ה in the two Participles הַעֲלֶה and הַיֵּרֵד is not *Interrogative*, but *Emphatical*. To which I shall add that there is no small Emphasis even in the ל prefix'd in the Words לַעֲלֶה and לַיֵּרֵד; And that the greatest Emphasis of all is in the Word הַיֵּרֵד *Itself* immediately following the two Participles, which evidently confirms the ה prefixed to them both to be *Emphatical*. The Sence would not only have been perfect without any of these Emphases; but they would all surely have been omitted, if no more was designed to be spoken but barely that the Spirit of one goes *Upward*, and the Spirit of the other *Downward*. From hence therefore these three things are plain,

I. THAT the Spirit of Man, and the Spirit

Spirit of Brutes go two *Contrary* ways at their Diffolution. The Mind of Man cannot surmise otherwise, than that whatever is *Material* in him must naturally go one and the same way, all together; and that whatever is separated from it, so as to go a *Contrary* way, must be a Substance of a quite *Different* Nature, or else it could never admit of such a *Separation*; since it was before *Equally Essential* to the Man as the Dust or other earthy Part of his Composition.

2. THAT whereas the Spirit and Body of a Man go two quite *Contrary* ways upon their Separation, the Spirit and Body of a Brute are never *Separated* but perish *Together* at once. The Spirit of a Brute hath the same natural Tendency downward with the Body; it hath the *Gravity* of a material Substance, and cannot therefore have any other Being or Existence, than in the exquisite Frame and Contexture of those Particles of Matter which go to the Constitution of the Animal: And nothing is more sure, than that if there was any thing in the Spirit of a *Man* common with that of *Brutes*, it would *Descend* downward with the Body as theirs does,

3. THAT the Spirit of Man goes upward, and that of a Beast downward, by an *Innate Natural* Propension. This is plain from the Original, which expresseth the Opposition thus;

the *Spirit which is Ascending*, and *The Spirit which is Descending*, that is, in their own *Intrinsic Nature*; otherwise those Participles would be here a mere Impropriety of Speech. But even in the *Common* rendering, one is said to go *Upward*, that is to God; the other to go *Downward*, that is from God. And so in *Eccles. xii. 7.* it is said the *Spirit Returns*, as we are said to move *Of our selves*; or as the Body itself when it is spiritualized will move to meet the Lord in the Air. If it is objected that *Fire* is material, and yet goes upward; I answer, that supposing this to be true (which it is not, since the Particles of Fire move upward only in *Appearance* and for a while, but do really *Descend* again by their *Gravity* to the Earth) yet it would be nothing to the Purpose; for if the Spirit of a Beast were a spark of such Fire, and went upward likewise, there could be no *Truth* or *Opposition* in the Text upon that Supposition. Here it is said the *Spirit* of Man only goes upward, and both *Body* and *Spirit* of a Beast go downward together; this shews that the *Opposition* in the Text respects the very *Substance* and whole *Essence* of the things opposed, and not any more *Refin'd*, or more *Gross Parts* only of either the one or the other.

To such as do not discern the *Emphatical Opposition* in the *Original*, nor the *Force* of these *Consequences* drawn from thence; it will be

be sufficient to observe, that רוּחַ or *Spirit* cannot denote the *Same* thing when apply'd to *Man* and *Beast* in the Text. Because the Term רוּחַ originally signifies *Wind* or *Breath*; and from thence it came to signify the *Animal Life* both in *Man* and *Beast*: So ψυχή or *Anima*, or *Soul* is indifferently used for the *Animal Life* in both. From thence again it was used to signify *The Spirit of a Man that is in him*, or the immaterial part of our Frame; of which we have no direct and immediate Idea, and therefore have no Term more strictly literal and proper for expressing the immateriality of it: So that by a mere *Necessity* it is in common apply'd to *Man* and *Beast*. Lastly, from signifying the *Spirit of Man*, that Term was transfer'd to the *Divine Nature*; and ever used, thro' the Scriptures of the old Testament, to express the incomprehensible *Spirit of God*: And *That* by a more absolute *Necessity* than in the foregoing Case; because we can have neither a proper Idea or Term, to represent and express truly what is altogether inconceivable and ineffable as it is in itself. Now tho' רוּחַ is ever used to signify the *Spirit of Man*, as well as the *Spirit of God*; yet no body can justly argue from thence that these two must both be the *Same in Kind*. Why then will some Men argue that the *Spirit of Man* and *Beast* must needs be of the *Same Kind*, merely because the *Same Word* is used for *Both*; when there is no other Reason for this, but the want of *Immediate Conceptions*

Conceptions and *Proper* Terms whereby to distinguish their *Different* Natures.

THESE two Texts of *Ecclesiastes* are a plain and exprefs Revelation of the *Immateriality* of the Human Soul; and of the *Materiality* of that in Brutes. Of the *Separate Existence* of the human Soul after Death. Nay and of the *Eternity* of its Existence likewise, by plain Implication; for if it were ever to be dissolved and perish, nothing is more reasonable than to conclude, that this would most naturally happen at the time of its *Separation* from the Body, to the Dissolution of which it is here opposed: And if it subsists to the Day of Judgment, and so carries its Existence into Eternity, we cannot imagine how it should *naturally* ever have an End.

BUT the too common Objection here is, that all this doth not amount to a *Demonstration* for the Immateriality of the Soul of Man. I grant it does not; but it is a most exprefs and emphatical *Revelation* of it, in Opposition to the Soul of Brutes, which is as expressly declared *Material*: It contains as much plain and genuine Truth as could possibly be expressed in so few Words; and is likewise founded on the highest *Moral Certainty*; and you have no more for the Truth of any Point either of natural or revealed Religion. Tho' it is such Evidence as doth not *Compel* the Assent; yet it is
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sufficient to render the with-holding of it *Inexcusable* to God and our own Consciences.

AFTER all I must observe, that tho' the Letter π should be taken *Interrogatively*, it alters not the main Scope and Import of the Text; tho' the Expression were less *Emphatical*, yet the Doctrine is equally *True*, as well as the Consequences drawn from the Text. For *Who knows* or considers *The Spirit of the Sons of Men*, whether *Ascending itself up on high*; and *the Spirit of a Beast*, whether *Descending itself down below to the Earth*; imports the very same with, *Who knows or considers the Spirit of a Man ascending itself*, &c. And if it were not so in *Fact*, that one did actually *Ascend*, and the other *Descend*, it would never have been made a *Question* by the Wisdom of God, and *Solomon* whether it were so or not? Because this would be no other than making Men surmise that to be true, which is absolutely false. Only I must take Notice, that the literal Translation of the Original upon this *Last* Supposition, is abrupt and imperfect; and I appeal to any Person skill'd in the Hebrew, whether taking the π *Interrogatively* he is able to perfect and complete the Sence of that Text?

I SHALL only add, that no Thought can be more natural and obvious to our Mind, than that since the Spirit of Brutes goes *Downward* to the Earth, they can have no Degree of Reason;

san; and that if they had any Degree of Reason, they would have a proportionable Degree of the Knowledge of *Moral Good* and *Evil*, and of *Freedom of Will*; they would have something of a *Natural Religion*, and be liable to a proportionable Measure of *Reward* and *Punishment* here, or in another Life: In order to which, *Their* Spirit, as well as that which is *Human*, must have *Survived* their Bodies; and have ascended *Upwards* likewise for *Judgment*, and a Sentence of Absolution or Condemnation.

IT having so plainly appeared that the pure Spirit is a *Distinct* constituent Part of our Frame, I shall now proceed to a *Farther* Consideration of that Distinction of *Spirit*, and *Soul*, and *Body*; and of the great *Advantage* and *Usefulness* of this important Point of Revelation. This *Spirit* of a Man which is in him knoweth the things of a Man, and is compared with the *Spirit* of God which knoweth the things of God; and of which St. Paul speaks when he says Rom. i. 9. *God is my witness whom I serve in my Spirit*, that is in the inflexible bent of his *Will*, and firm Purpose and Steadiness of his *Purely Spiritual* Part: So strengthened and confirmed as never to be led away, with the most violent Inticements of the animal Soul in Combination with the Body, into any deliberate Transgression; tho' the Frailties and *Infirmities* of Nature arising from their restless continual *Struggle* against the Spirit, can never
be

be totally overcome in this Life. So that here in the Beginning of this Epistle, he lays a Foundation for a clear and easy Exposition of those Passages in the 7 and 8 Chapters, which have been so much mistaken, and fatally misapply'd to the quieting People's Consciences under wilful and deliberate Sins. For there the Opposition is all along between the *Flesh* and *Carnal Mind* (as he calls the *Animal Soul*) on the one hand; and the *Spirit* on the other; which by the *Antithesis* plainly appears to be a constituent Part of the Man, as well as the flesh and carnal Mind: And in this Sence *Living after the Spirit*, is opposed to living *After the Flesh*; as the being *Spiritually minded*, is opposed to being *Carnally minded*.

Now, there the Apostle instances in his own Person, and speaks of the pure Spirit or Mind as of the Man *Himself*, that being the most excellent and superior Part; in opposition to the *Flesh*, which includes the *Animal Soul* or *Carnal Mind*, with all its corrupt Tendencies and Inclinations. He serv'd God in his *Spirit*; with the *Mind* he serv'd the *Law of God*, and *Delighted* in it in the *Inward Man*; but found a Law in his *Members* warring against the Law of his *Mind*; and from thence he proves his Assertion, *That the Law and the Commandment is Holy, and Just, and Good*; because it is so apparently agreeable to the genuine Sentiments of the *Pure Spirit* within us, and accord-

accordingly so readily approved of and assented to by unprejudiced Reason. And that this Law is no otherwise the *Cause* and Occasion of *Sin* and *Death* to us, than as it is directly *Contrary* to the Law we find in our *Members*; and as it is enacted against all those Inclinations and Tendencies of the flesh and carnal Mind which we *Our selves* (that is, the *Spiritual* and purely intellectual Part of us) judge and pronounce to be sinful and wicked.

I KNOW the *Spirit* here, and in other parallel Places, is usually expounded of the Motions of the *Holy Spirit* within us; which is so far true, but is not *All* the Truth; for it signifies the *πνεῦμα* or Spirit of a Man excited and assisted by the Spirit of God: Which Acceptation of it is unavoidable in some Places; and renders others easy and intelligible; and without including this *Spirit of a Man*, it will be very difficult to find out the Scope and Coherence of those Passages where it is mentioned. Besides that the Sence and Context of those Places require this, it is *Natural* to understand it of *Both*; because inward Grace, or the Influences of the Holy Spirit, are immediately applied to the spiritual immaterial Part of us, to prepare and strengthen it for a Combat with the Flesh and inferior Soul; and enable it to recover that original Purity and Holiness which is innate to it, and in which it was first created.

THIS

THIS is that Part of our Frame which is *Immaterial*, and consequently hath Immortality in its Natural *Frame* and *Essence*; whereas the *Inferior Soul*, which owes its Being to the Union of the Body and Spirit, is dissipated and dissolved upon their being separated again from one another. In this Spirit consists the *Dignity* of our Nature; it is that by which we are, not only little lower than Angels; but whereby we have a remote Resemblance of the Divinity, and bear the Image and Likeness of him from whom it was originally breathed into Man. It is, considered *Abstractedly* and in *Itself*, pure, unpolluted, and uncorrupt; its first and *Innate* Tendencies are all to good; all its native Desires and Inclinations are to Virtue; and it is originally so framed for the *Beauty of Holiness*, as to be ever carried towards it by an incessant strong Propension. It is the chief Seat of the *Intellect* and *Will*; and would *In itself* have an inflexible Inclination to *Truth* and *Goodness*, and an undisturbed Complacence in a freedom from all Vice and Error. And were it to reside *In* the Body only as in a *Seat* or *Throne*, so as to be disengaged and act *Of itself*, without the necessary Conjunction and Co-operation of the sensitive Soul, by which some hold it to be united to the Body; then to use the Similitude of a Philosopher, It would, *Like the Top of Olympus*, enjoy an uninterrupted *Serenity*; and from thence look down upon all the *Com-*
motions

motions and Perturbations in the irrational Soul, as on so many Clouds, and Storms, and Thunders in an inferior Region under its Feet.

IF it be objected here, that supposing what I have said of the Spirit to be true, and that it is in its own *Nature* a *Pure* and uncorrupt Principle; then it can have no share in the Guilt of Sin, nor be liable to any Moral Corruption but by *Force*, and contrary to its native Inclinations; and consequently ought not to be punished merely for being in bad Company, to which it was *Necessarily* confined. I answer that the Objection proceeds upon a mistake, in supposing that because the Spirit is thus pure and uncorrupt, consider'd separately and in its *Own Nature*; therefore it continues to *Preserve* itself unpolluted in the midst of Heaps of Filth and Corruption that lie all about it during its *Union* with the Body; In which the Objection supposes it to reside as in a *Prison*.

WHEREAS it is now so essentially united to the Body, that during the Union neither of them can act alone; it is the *Compound Nature* that acts; the pure Spirit cannot exercise the most abstracted Act of *Volition* or *Thought* any otherwise than in Concurrence with Matter; It exercises all its Operations as a *Part* only of the whole Person, and not as a *Separate* and *Independent* Spectator. From this strict Union
it

it is, that the Spirit of Man became at first *Liab*le to be drawn into any Moral Corruption at all, at the Fall; and that ever since, it is vastly more liable to be *Seduced*, tho' not *Forced* into a Compliance with the Sollicitations of corrupt Passion and Appetite, and all the sinful Tendencies which infected our inferior Soul and Body from eating the forbidden Fruit. For our unruly Passions and Appetites then gained such an *Addition* of Strength, as *Proportionably* abated the native Power and Influence of the pure Spirit, and consequently rendered it more liable to an Abuse of its Liberty.

BUT you will say the Objection is not quite removed; for where is the *Justice* of adding a Principle pure in itself, to another which is impure, in Conjunction with which it must necessarily be corrupted? If it must *Necessarily* be corrupted, the Objection would hold; but on the contrary, it is still indued with *Freedom of Choice*, which it can and ought to exert effectually in its Union with the Body. During which Union, notwithstanding the Disadvantages it is under from the Strength of Passion and Appetite, it still remains the *Directing* Principle, and should always assert its right; constantly and vigorously support its *Native* Title to Dominion; and not permit the Flesh or inferior Soul by any Importunity to prevail for its Compliance with their unreasonable Demands;

or ever to become the concurring Instrument of their sinful Lusts and Passions.

WHAT I assert is no more than that the Spirit is *Originally* and in its own Nature, separately consider'd, pure and uncorrupt; as the whole *Compound Nature* was at first. But still it may become Partner in all the Guilt, Partaker of all the Defilements of the Flesh and inferior Soul, and Sharer in their Pollution by its own Default or free *Consent*, tho' not by *Force*. And for want of exerting its proper Authority, it becomes itself actually defiled, and together with them justly liable to Condemnation and Punishment; According as it proves supine and unactive; as it yields to Temptation; and suffers itself to be led away Captive by those Passions and Appetites, which cannot move one Step further into *Act*, than they have its full Consent and Permission. And what renders it truly *Criminal* in such sinful Compliances is, a Consciousness of their being all directly contrary to its own pure native Sentiments and Tendencies; and that it could have acted otherwise. So that its Moral Imperfections are no way necessary; but strictly imputable to it by its own failure, and abuse of its innate Liberty of Choice.

Now in order to prevent farther Mistake and Objection here; it must be considered, that tho' all the Operations of *Man* are really and truly

truly *Joint* Acts of the three Parts of the Compound in essential Union; yet each Operation, considered *Singly* and by itself, may proceed in a *Greater Degree* from any *One* Part, than from the rest. Tho' all our Operations proceed from the whole *Compound Nature*, yet they do not *Equally* proceed from *Each Part* of it. For instance, *Thinking* and *Willing* are Acts of all the Parts in essential Union, or Acts of the compound Nature; and yet they are principally and *Chiefly* the Operations of the pure *Spirit*; in a lesser Degree the Operations of the *Animal Soul*; and least of all of the *Body*. So in the Reverse, the *Appetites* in Man are Operations of the compound Nature, but much more Acts of the *Animal Soul* and *Body* than of the *Spirit*: And yet were they not in some degree Acts of that Spirit, which *Informs* the whole, they could be no way *Governed* or regulated by it; nor could any Appetite become *Sinful* in us any more than in Brutes. So again, every human *Passion*, as *Anger* for instance, is the Act or Motion of the compound Nature, but chiefly and in a greater Measure of the *Inferior Soul*: And as all the Passions are of a *Middle* Nature, they are jointly, tho' in a less degree, the Operations of *Body* and *Spirit* likewise.

FOR this Reason only it is, that such of our Operations are called *Bodily* by way of Distinction, in which the Body bears the

Greatest Share; those are called *Animal* which proceed most from the *Inferior Soul*; and those *Spiritual* which proceed principally from the *Spirit*: And not because, according to a vulgar Error, they proceed intirely and *Totally* from any *One* of the Parts *Separately*; nothing being plainer than that while all the Parts of the Compound continue *Essentially* united, our Operations must proceed jointly from them all; unless we could suppose them capable of being *Essentially United*, and yet *To act separately* at the same time. And hence it comes, that tho' the Spirit does not Act *In* the Body, as an *Independent* Principle; yet there may be a natural Opposition and Struggle between those *Motions* and *Tendencies* which proceed *Chiefly* from the *Body* or *Inferior Soul*, and those which proceed *Principally* from the Spirit. But then as the Spirit is made the *Governing* Principle of the Compound, and is accordingly indued with *Reason* and *Liberty of Choice*; so it may permit any *One* of the *Tendencies*, more *Peculiar* to each particular *Part*, to become so strong as to sway and carry with it all the rest, even to the Preservation or Destruction of the whole compound Nature. Whereas its proper Office is, so to adjust all the *Particular* *Tendencies* and Operations, as to make them combine together in a beautiful Union towards obtaining the most commendable common End; and not to suffer any *One* to prevent or obstruct the most *Rational*, and what should

always be the most *Prevailing* Inclination, from being gratified. Thus ought our *Little World* to be govern'd after the Model of the great *System* about us; where the heavenly Bodies, notwithstanding very *Different* and *Opposite* Tendencies, are made to conspire harmoniously towards the glorious End of the *Whole*.

Now the *Understanding* and *Will* being *Principally* the Operations of this pure Spirit, tho' they are necessarily transacted in Concurrence with material Organs; we may observe from what passeth within us, that they remain the same, and unaltered in *Approbation* and *Desire*, even when they are most violently opposed and contradicted by the Inclinations and Appetites of the animal Soul; nay even when the Spirit is prevailed on to *Comply* with them. So that we shall in *Spirit* approve and *Desire* or *Will*, that very instance of Virtue and Goodness, which upon the vehement Reluctance of the Flesh and inferior Soul we choose to decline: And we shall *Condemn* that very Vice or Wickedness which we *Choose* to commit, and to which we bear in *Spirit* the greatest Hatred and Averſation; or in the Apostle's Phrase, *That which I do, I allow not; for what I would, that do I not; but what I hate, that do I.* The pure *Intellect* and *Will* are rarely or never so brought over to the Enemies Side, as to fall in with them intirely, or to abet and maintain their Cause with *Pleasure* and *Approbation*;

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tho'

tho' they may be carried into Captivity by our own Default; and into such a State of Bondage and Subjection as to be past all Hope or Prospect of any Release. But still in the midst of *Chains* and Fetters, the Spirit, like a royal Captive awful even in Distress, will assert its native right of Dominion, and upbraid its Betrayer with unjust and treacherous Ufurpation. From thence come *Remorse* of Conscience, and boding *Expectation* of inconceivable Misery in a future State, occasioned by going out of the World with our whole Frame voluntarily *Inverted*; and by the *Pure Spirit's* being probably consigned over by Death to the endless Tyranny of the *Inferior Soul*, upon the Re-union of Body and Spirit at the Resurrection,

II. THE Word used in Scripture to denote the second Principle in Man is $\psi\chi\eta$ which hath various Acceptations. In 1 *Pet.* ii. 11. it is taken for $\pi\acute{\nu}\epsilon\upsilon\mu\alpha$ or the pure Spirit of Man, *Beware of fleshly Lusts which war against the Soul*; and thus it is to be interpreted wherever it is apply'd to a pure Spirit in a State of *Separation*. Sometimes it is taken for both these, *Spirit* and *Soul* together, as *Thou Fool, this Night shall thy Soul be required of thee*; as likewise in all Places where mention is made of *Saving the Soul*, or of loving God with *All the Soul*. Very often it is taken for the whole Man, let *Every Soul be subject to the higher Powers*,

Powers. And lastly, it is ever included in the Word *Flesh* when it is set in Opposition to *πνεῦμα* or the pure Spirit; as where it is said, *The Spirit indeed is willing, but the Flesh is weak. The Flesh lusteth against the Spirit, and the Spirit against the Flesh. I know that in me, that is in my Flesh, dwelleth no good thing.*

THIS Part of us is *Mortal*, subject both to *Moral* and *Natural* Corruption; and as it owes its Being to the Conjunction of the pure Spirit with the Body; so it ceaseth and is dissolved again immediately upon their Separation: This is the Seat of all our irregular *Inclinations* and *Desires*; and as it is *Nearer* ally'd to the *Body* than the Spirit, so it is greatly taken up in the Conservation of its being, and providing for the full Gratification of all its Appetites. For which Reason it is by the Heathen Philosophers branded with such Names of Contempt as these; the *Horse*, because it is headstrong and runs away with the *Man*, or rather with the *Spirit* which ought to have the governing of the Reins. The *Beast* in us, because the animal or sensitive Soul is supposed common to us with Brutes. The *Woman* or *Child* in us, because the Passions and Affections of Women and Children are commonly stronger, and their Reason weaker than in Men. So that, as I have met it well observed, *Man is an amphibious Creature, of a middle Order and Nature between Angels and Brutes: With these he par-*

takes of a corporeal Soul, vital Blood, and a Mass of animal Spirits; with the former he partakes of an intelligent, immaterial, immortal Spirit.

Now whether we suppose this inferior Soul an *Original, Distinct, Constituent* Part of our Frame, answerable to the same in Brutes; or some third Principle necessarily arising from the essential *Union* of an immaterial Substance with Matter; yet if considered abstractedly from that pure Spirit, it is best conceived and spoke of in this *Abstracted* Sence, by the Soul of a Brute; which of itself could give no more than *Life, and Motion, and bodily Appetites*; and perhaps some superior Degree of natural *Instinct*, as is most observed in those Beasts which approach nearest to human Shape: And were the Body of a Man to grow up with that *Alone*, without the addition of an *Immaterial* Substance, he would be no more than a Beast in human Shape. When the pure Spirit was breathed into the Body, Man became a *Reasonable*, as well as a *Living* Soul; and thence, what would otherwise have risen no higher than *Bodily Appetite, Sense, and Instinct*; is improved, not only into *Understanding* and *Will*, but into all the *Passions* and *Affections* of a reasonable human Nature.

THESE Affections were all regular in our first Creation; but by the Fall our bodily Appetites

petites got the upper hand of our Reason, and became so headstrong and violent as to draw off all the *Passions* and *Affections* of the Mind from God, and Goodness, and the things of another Life; and ingage them too much on the present Objects of *Sense*, which were adapted to the more immediate Pleasure and Gratification of those Appetites common to us with Brutes. These in a State of corrupt Nature being craving and impetuous, do with Clamour and Fury in a tumultuous manner, hurry away all those *Affections* of the Mind; in Contradiction to the still Voice, and calm tho' constant Advice and Tendency of the pure Understanding and Will; and bring them over to the Flesh. Thus it is that these Affections, from being the Instruments of all Virtue and Holiness; become corrupt and degenerate, and are subservient to all manner of Vice and Wickedness: And thus at last is the pure Spirit itself importun'd into a *Consent* to their sinful Motions, tho' not to an intire *Approbation* of them.

AND now we see what a spacious Scene of Knowledge the clearing up this Distinction of *Spirit*, and *Soul*, and *Body* in Man, hath opened to the Mind with respect to the whole System of *Moral* and *Practical* Religion; by pointing out to us wherein our *Strength* lies, and where our *Weakness*; and discovering to us the true Seat of all our *Corruption*, and the means and method of our *Cure*.

OUR

OUR *Strength* lies in the *Immaterial* part of us assisted by the *Grace* of God, which is the secret and ineffable Communication of the holy Spirit to the Spirit of a Man which is in him; to enable it to resist and overcome all the *Allurements* and *Temptations* of the sensitive Soul; and recover its native right of *Dominion* over all the *Faculties* of the inferior Man. This purely spiritual Part of us may be enticed and *Allured*, but never overcome by *Force*; for it is a noble Principle, whose Ruin must proceed from itself; it can lie under no *Compulsion* or *Absolute Constraint* from any thing without it, but from that only which is *Almighty*. As there is nothing more *Feeble* than the Mind of Man, when it resigns itself up to irregular *Passion* and *Appetite*; so there is nothing in Nature so *Strong* and invincible, whenever it is truly and steadily resolved to be so: When by divine Assistance it exerts itself to the utmost, the World and the Flesh are not able to Cope with it, nor the Devil to stand before it.

IN a mere state of corrupt Nature indeed, this Godlike Part of us is without a sufficient Power of *Direction* and Government; it is so overcome and obstructed, that of itself it is utterly unable to restrain any one irregular Inclination or Appetite in the sensitive Soul, or Body: To which tho' it be essentially *United*, yet it cannot

not diffuse its own native Inclinations and Desires thro' the unwieldy Mass; which sets up a great Variety of Lusts and Appetites of its own in direct Opposition to it; so that it cannot when *Unassisted*, commendably and effectually exert itself to the Performance of any Virtue or Goodness in Thought, Word, or Deed. This made the secret Influence of the *Spirit of God* upon our Spirit necessary for us; that the same Breath of God which first gave it *Being*, might supply it with new *Life* and *Vigour*: Stirring up its original Inclinations and Tendencies; awakening and reviving those native Desires of Virtue and Holiness, which lay dormant and unactive under the Ruins of human Nature; and this is the Beginning of a Christian Life. When by God's *Preventing* Grace the Spirit is roused out of its Lethargy, then comes on the Struggle; the Principles of *Reason* and *Grace*, against the corrupt *Appetites* and Propensions of Nature. If it cherishes and encourages these *First* Motions of the Holy Spirit, and holds out resolutely and with firm Perseverance, it gains Ground every Day; and goes on gradually from Strength to Strength: Till at last, like a glorious Monarch restored and confirmed, it rules the rebel Affections and Passions of the sensitive Soul, and the Appetites of the Body, with a Rod of Iron, and sways them all with its Nod. It may then approve or reject; suppress or excite; check or encourage all our Inclinations at will; it may

Still

Still the raging and swelling of our Passions, and say to each of them, *Hitherto shalt thou come and no further*; and in short nothing shall be transacted in the little World without its Permission or Command.

OUR *Weakness* lies in the *Sensitive Soul*, the immediate Seat of all our *Passions* and *Affections*; which being as it were in the *Middle* between the *Pure Spirit* and the *Body*, is solicited on both sides, and must incline to one or the other: If it join with the *Spirit*, it will itself become spiritualized in all its Tendencies; but as it more or less inclines to the *Flesh*, so far it becomes carnal and degenerate. Now because all the Motions and Affections of this inferior Soul are more immediately conversant with the Objects of our bodily Appetites; and more strongly importuned by their constant and intimate *Presence*; they are in their own Nature apt to close with these, and *Dwell* upon them: And it is not without great Difficulty and Resolution that they can be weaned and drawn off from them; so as to be chiefly employed upon the invisible Things of another World, and such Things here as have a more immediate Relation to them. For this Reason both the *Inferior Soul* and *Body* go under the Denomination of *Flesh*; and accordingly of this it is said, that the *Flesh lusteth against the spirit, and the spirit against the flesh*; and these are contrary the one to the other.

THESE

THESE are the two Enemies which must engage; *Implacable* irreconcilable *Enemies*, ever since the Fall; and the short fierce Combat is for Eternity. The secret Influences of the *Holy Spirit* of God come into the Assistance of the purely *Spiritual* Part of us; the Devil on the other side is a constant Auxiliary to the *Flesh*; the struggle is for no less than Life or Death everlasting; and the one or the other must obtain a complete Victory.



BOOK

PROCEDURE OF
B O O K III.
A SUMMARY

of
The NATURAL ORDER,
and
WHOLE PROCEDURE
of
The INTELLECT.

C H A P. I.

The Mind at First a Tabula Rasa.

THAT Maxim of the Logicians is to be taken for a sure and fundamental Truth, *Nil est in Intellectu quod non fuit prius in sensu*; the true Meaning of which is, that the Ideas of *Sense* are the *First Foundation* on which we raise our whole Superstructure of Knowledge; and that all the Discoveries we can make in things *Temporal* and *Spiritual*, together with the most *Refined* and *Abstracted* Notions of them in the Mind of Man, take their Rise originaly from *Sensation*.

At our Birth the Imagination is intirely a *Tabula Rasa* or perfect *Blank*, without any Materials either for a *Simple View* or any *Other Operation*

peration of the Intellect. We are not furnished with any *Innate* Ideas of things material or immaterial ; nor are we endued with a Faculty or Disposition of forming *Purely Intellectual* Ideas or Conceptions independent of all Sensation : Much less has the human Soul a Power of raising up to itself Ideas out of *Nothing*, which is a kind of *Creation* ; or of attaining any *First Principles* exclusive of all *Illation* or consequential Deduction from Ideas of *Material* Objects ; without which the Mind of Man, during its Union with the Body, could never have arrived even to a Consciousness of its own *Operations* or *Existence*.

DAILY Experience shews us that as far as Persons are from their first Infancy deprived of any of their *Senses*, they are so far imperfect in their *Intellectuals*. What a vast degree of Knowledge do we find cut off together with that one Sense of *Hearing* ? Take away the *Sight* likewise, and then consider how limited and confin'd the Operations of the Intellect must be ? If after this you remove from a Man all *Taste* and *Smelling*, and if he hath no Ideas left for the Mind to work upon but those of his *Feeling* ; how far would he differ from the sensitive *Plant* ? The Mind in such case would not be able to infer the bare Existence of any thing external to it but what was *Felt* ; and if it were possible for the Man to have *Animal Life* without *Feeling*,

Feeling, he would be as utterly void of *Knowledge* as one in a Swoon or Apoplectick Fit.

NOW this is so far from being a just reason to think the Soul of Man *Material*, that it is an Argument of the quite *Contrary*. For let us restore that Man to all his Senses again, in the greatest degree of Acuteness he is capable of, infomuch that he shall have his Imagination furnished with the Ideas of all *Sensible Objects*; yet you have not restored him to any use of his *Reason* and *Understanding*; not even to that of a *Simple View* or *Apprehension* of those Ideas. With respect to the simple Perception of *Mere Sense* he is still upon the same Level with *Brutes*; he is altogether *Passive*; he retains all the Signatures and Impressions of outward Objects, but in the very Order only in which they are stamped; without *Transposing* or *Altering*, *Dividing* or *Compounding*, or even *Comparing* them one with another: And they would always continue so in the Imagination, if there were not a Principle *Above* Matter, first to contemplate or view them; and then to work up those rude and gross Materials into a great Variety of curious Arts and Sciences.

CHAP.

C H A P. II.

Ideas of Sensation.

THE First step therefore made towards Knowledge is *Antecedent* to any Operation of the *Pure Mind*, and without any Concurrence of the Intellect; and that is, the Attainment of *Ideas*, or some Likeness and Representation of external Objects which may remain in their Absence; and (since all Sensation is of *Particulars* only, and *Successively* of one Object after another) which may bring them all together, as it were into one Place, for the more convenient View and Observation of the Mind. Whether this is perform'd by any actual Impression of the *Object* upon the Organ of Sensation; or by some Operation of the *Sense* upon the Object? And whether the Idea is always an Emblem of the *Real True* Nature of the Object; or of its external *Appearance* alone; or only *Occasion'd* by it? are Questions perhaps never to be *Thoroughly* decided; and therefore we leave them to be for ever debated by the Curious. These several Remarks following, which are within the Compass of our Knowledge, are more material to be observed.

1. THAT these Ideas of Sensation are all *Simple* Perceptions, and of Particulars only; which

is evident enough with respect to *Four* of our Senses; and will appear to be so likewise of the *Sight*, if it is considered that tho' the Eye can take in a *Confused* Prospect of a great Variety of Objects at *Once*, yet it can take a *Distinct* View of them no otherwise than *Successively* one after another: And tho' the same external Object may make Impressions upon *More* of our Senses than one at the same time, yet *Each* of those Impressions are of a *Different* kind, and each a *Simple* Idea in itself; tho' the Mind may afterwards put them together to make up one *Compound* Idea of that Object.

2. THAT this simple *Perception* of Objects by their *Ideas*, which is common to us with Brutes, is to be well distinguished from the simple *Apprehension* of those *Ideas* by the Intellect after they are lodged in the Imagination; which is an Operation never to be performed by mere Matter, without the Concurrence of an immaterial Principle.

3. THAT these simple Ideas of Sensation only are, in the strict and truly proper Sence of the Word, to be called *Ideas*; and that tho' this Term may improperly be extended to signify any of *These* consider'd in Conjunction with the *Operations* of the Mind upon them, yet it then serves only to darken the Subject and confound the Understanding.

THAT

4. THAT these are the *Materials* and Ground-work of all our Knowledge. And if any one hath a Doubt whether they are so, let him instance in some one *Simple original Idea*, which we are not beholden to the Senses for; one that the Intellect can call altogether its own; and which it acquired intirely *Independent* of them. The very Idea of *Existence*, which is the most direct and immediate one we have with respect to *Immaterial* Beings, is from the Senses; in the Knowledge of which the Intellect proceeds thus: As from the Existence of one thing *Material* actually perceived, I infer the possible and even probable Existence of other things *Material* which were never the Objects of any of my Senses; so from the known Existence of things *Material* I draw this Consequence, That other things may and must exist which are *Not Matter*. Were it not for our *Actual* sensible Perception of *Bodily* Substance, we should not know what it was to have a *Being*, nor could we be conscious of even our *Own Existence*.

So likewise all the Idea or Notion we have of *Power*, is from the Operations we observe in things purely *Material* one upon another; or from the Operation of the *Mind* upon its *Ideas*, and its voluntary moving of the *Body*: And therefore because we can have no *Proper* Notion or *Direct* Idea of the Power of *Creation*,

or of producing a Thing into Being no Part of which existed before ; we *Endeavour* to conceive it after the best manner we can, by the Power of a *Man* in making something out of *Pre-existent* Materials. Thus we form a Conception even of *Eternity* itself from *Time*, which is measured by the Motion of the Heavenly Bodies ; and from the Duration of things material. So likewise by enlarging the Idea we have of *Space* and *Extension*, the Mind forms to itself the best positive Conception of *Infinity* it is capable of ; and all the Notion of it we have beyond this, is only a *Negation* of any Stop or Boundary. Nay when we attempt to form any *Simple* Idea of God himself, it is by no other than that of *Light*, or the Glory of the *Sun*. For this Reason we naturally fall into that way of speaking of things immaterial, and whereof we can have no direct Perception or proper Idea, in the very same Style and Language we speak of *Ourselves* and other things of this World ; or else express them in Terms purely *Negative*, such as *Infinite*, *Immaterial*, *Immortal*, *Incomprehensible*, and such like.

FOR the same Reason it is, as I have met it well observed, that we express the purest Operations of the *Intellect* by Terms borrowed from Sensation, *Animi ipsius Functiones vocibus quæ a rebus corporeis sunt translatae designamus ; quod nimirum res apprehendat, quod discurrat, &c.* As we say in English, that the Mind *Apprehends*

tends or *Takes* a thing, that it *Runs* over it, and such like: Because we have no *Ideas* of those *Operations*; and therefore when we form the most *Abstracted Conceptions* we can of them, it is not to be done exclusively of those *Objects* which are *Thought of* or *Willed*; in the most refined *Composition* of which *Objects*, there will always be found a *Mixture* of sensitive *Ideas* or a *Dependence* upon them. And thus likewise all the *Conceptions* we have of the particular *Affections* and *Passions* of the Soul of Man, are in some Measure made up out of *Ideas* of *Sensation*. We cannot form any *Notions* of them exclusive of the *Objects* which occasion them, and of their different *Manner* of affecting the *Body*, by which they become *Visible* in the *Lineaments* of the *Face*, or the outward *Deportment* of the *Person*: And by joining such *Ideas* to a *Consciousness* of *Pleasure* and *Pain* in the *Mind*, we form a *Complex Notion* of each *Passion*. Thus we partly conceive *Joy* and *Gladness* by the sparkling of the *Eyes* and dilating of the *Countenance*; *Sorrow* by a down *Look* and a *Contraction* of all our *Features*; and *Anger* by the *Distortion* of them. There is a peculiar *Look* of *Envy*, another of *Shame*, and another of *Despair*. Let any *Man* try to form an *Idea* or *Conception* of any particular *Passion* abstractedly from all *External Things* which are its *Objects*, and from all *Effects* of it on the *Body*; and he will soon perceive what a *Dependence* it has on *Ideas* of *Sense*, and what

a Portion of them must be taken into the Account. In short whilst the Spirit is in Conjunction with the Body, if you remove from it all Ideas of Sensation, the whole Superstructure of Knowledge Human and Divine falls to the Ground; the Intellect could then have no *Thought*, having nothing left to think of: Nay tho' at the same time we should suppose the Existence of Myriads of *Immaterial* Beings; since nothing is plainer, than that it could have no direct and proper Idea of them.

WHEN these Impressions which we are by God and Nature disposed to receive from outward Objects, are imperceptibly conveyed thro' the Organs of Sensation inwardly to the *Imagination*; to be there repositied and stored up as the Groundwork and gross unwrought Materials of all Knowledge, whether of things Material or Immaterial; then it is that they obtain the Name of *Ideas*: Which are ever more clear, and distinct, and permanent according to the present Disposition of the *Organ* of Sensation; the just Distance of the *Object*; the *Strength* of the Impression made upon the Sense; the frequent *Repetition* of that Impression; and the Disposition of the *Medium*. It is called the Imagination from the *Images* of external Objects lodged in it, in the same confused and disorderly manner they are transmitted from the Senses; and *Sensus Communis*, because it is the inward common Receptacle of all the outward Impressions

Impressions made upon them. This is a Faculty in Man, as well as Brutes, purely *Passive*; and differs from *Memory* in that it is, more distinctly speaking, the *Storehouse* or *Repository*; but *Memory* regards rather the *Furniture* or vast Variety of Ideas themselves, lodged there for the use of the pure Intellect; and is not a *Distinct* Faculty from the *Intellect*, as the *Imagination* really is; but an Ability in it to *Revive* again and bring into View any Ideas or Notions wherewith the *Imagination* has been once impregnated, without the repeated *Presence* of the Objects or Occasions which first excited them. When we say a Man hath a lively or working *Imagination*, it is but a mistaken and vulgar way of expressing the more dextrous and sprightly Operations of the *Intellect* upon the Ideas *That* is stored with: And consists particularly in a quick and ready *Comparison* of them with one another; and placing them together in such a Light, as that they shall mutually reflect a Beauty and Lustre from one to the other, and by that means produce a Surprise and Pleasure in the Mind.

THO' all hitherto is not properly *Knowledge*, but only what is common to us with Brutes; yet it is an immense Fund of Materials laid in for the Employment of the Mind. The Ideas which the *Imagination* is capable of containing are not within the Power of Number; especially since the great increase of
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them by Telescopes and magnifying Glasses : It is a Faculty wide and extensive as that System including the fix'd Stars ; and is of Capacity enough to take in Ideas from all the Objects of the whole visible Creation.

C H A P. III.

The simple Apprehension of the Intellect, or its View of those Ideas.

THE next Advance in the Order of Nature is to what is truly and properly Knowledge ; and that is a bare *Contemplation* or *Simple View* by the pure Intellect of those Ideas lodged in the Storehouse of the Imagination ; in the very same Order and Condition they were transmitted from the Senses : Without any Transposition or Disturbance of their Situation, and without any *Comparison*, *Composition* or *Division*, *Enlargement* or *Diminution* ; without any Change or Alteration of them whatsoever ; and without any *Judgment*, or *Remark*, or *Observation*, which may be formed into an affirmative or negative Proposition. By the *Pure Intellect* I do not mean the *Pure Spirit* or immaterial Principle in our Composition, in *Distinction* from all that is *Material* in us : But the Spirit in essential *Union* with the Body ; and particularly with those animal Spirits, and imperceptible exquisite Fibres of the Brain, which are the
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more immediate Instruments of Reason and Understanding.

THIS first Operation of the Intellect is by the Logicians very aptly call'd *Apprehensio Simplex*. But then it hath been confounded with Sensation or the simple Perception of the Senses, to which it is subsequent ; whereas *This* pre-supposes all *Simple Ideas* of Sensation *Already* formed and lodged in the Imagination, and actually prepared for the Operations of the *Intellect* : I do not say of the *Mind*, because this is a more complex Term, and includes not only the *Intellect*, but the *Will* ; together with the *Memory*, and all the *Passions* and *Affections* of that inferior Soul which results from the Union of the pure Spirit with the Body. This is the only *Intuitive* Knowledge we have, properly speaking ; and is the first Degree of Knowledge, as it is rightly distinguished from that simple Perception of outward Objects which is common to us with Brutes : And it is a peculiar Privilege of Man to be capable of this Contemplation or View of his own Ideas, by having an *Immaterial* Principle in his Composition.

THAT *Brutes* cannot have even this *Simple View* or Contemplation of their own Ideas, not having an immaterial Principle in their Nature, is evident ; for all external sensible *Objects*, and the *Organs* of Sensation which are disposed

disposed to receive their Signatures or Impressions; and the *Imagination* likewise in Brutes which receives and retains those Impressions, are all purely *Material*: So that what a *Figure* in the Wax is, to the *Seal*; that an *Idea* is, in respect of the Object of which it is a *Similitude* and Representation. It is no more than the Impression of one thing material upon another; and let this be ever so *Strong*, or ever so often *Repeated*; and let the Number of Ideas be ever so *Many*, still the Imagination is in this case but purely *Passive*: And therefore these Ideas cannot exert any Operation upon *Each other*; nor can any *One* of them take a View of the *Rest*, or exercise any Power whatsoever beyond that of a material Impulse.

THE simple Perception of Brutes is properly speaking a Perception of the *Object* by the *Idea*; and not of the *Idea* itself, or any View or Contemplation of it in *Distinction* from the Object. Which simple Perception of Sense they have, from their all-wise Creator, often to a greater Perfection than Man; because the Ideas of *Sense* in the Imagination of Brutes are the whole *Sum* and Substance of their *Knowledge* (to speak by way of Analogy) which in Man are but a *Foundation* for it, and *Materials* only for a great and glorious Superstructure: And because these are their sole *Principle* of *Action*; insomuch that they are wholly and *Passively* conducted in all their Pursuits by the
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Force and Impulse of those Ideas of *Sensation* alone (which is *Natural Instinct*) and not by any separate *View* or Contemplation of them; which is the Beginning of Reason or Knowledge.

BRUTES are under a natural *Necessity* of always following the Force and Impulse of those sensible Impressions, which alone set them a going; they continue to operate as long as there are any Remains of that Impulse, and in Proportion to the Strength or Weakness of it: And are ever disposed to take a different Turn and Propension from every Renewal or *Change* of those sensible Impressions; which they can never *Revive* or renew when impair'd, by any Power in *Themselves*, without the repeated *Presence* of the Objects. It may give us a tolerable Image of their Proceeding in all their Operations, as they are prompted and urged on by Impressions of outward Objects upon their Senses; to observe how one *Globe* or *Ball* striking upon another, gives a very *Different* Determination to its Motion according to the *Force* which is communicated, and the *Point* which it happens to touch upon: That which receives the Stroke hath no Power *Within* it either to divert its Course, or to abate or stop the Motion, which is necessarily continued whilst there are any Remains of the first Impression; but fails gradually, and wears away till it ends in *Rest*; and so it continues till the same Stroke

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is *Repeated*, or that it happen to receive some *New* and different Determination of its Motion.

How great the Number of our *Simple Ideas* is, will not easily be conceived, otherwise than by considering that our Imagination, from being at first a perfect Blank, doth in our Infancy receive some *Obscure* and *Confused* Delineations of external Objects of Sensation; together with a *Dead* and *Lifeless* Colouring only: All which are cleared up gradually by frequent Impressions, as with the repeated touches of a *Pencil*, and grow every Day more Conspicuous and *Distinct*; till at length they become a delightful Representation and *Lively* Picture of all Nature.

THIS comprehensive *Intellectual View* of universal Nature in *Miniature*, must give no small Pleasure to the Mind of Man; when it thus sees the vast extent of human Understanding, and that it hath no Limits on this Side the fix'd Stars. It must be transported to find it can look *Inward* for a Prospect of all things *Without* it, as far as the Eye, the most extensive Organ of Sensation can reach, or Optic Glasses can carry it: And in short that the Man can behold a *Little World* within his own Brain, in its *Ideas*; which are all his own proper Goods, and which he is intire Master of, so as to manage and dispose them at his arbitrary Will
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and Pleasure. Whereas *Brutes* carry their *Ideas* about with them, as *Passively* as they do their *Burdens*; at least for no other Purpose properly of their own, except for a *Necessary* Direction and Guidance in all their Motions.

HOWEVER, these original *Simple Ideas* are still in Reality but a numberless Variety of choice and excellent *Materials* of all Kinds for the Intellect to work upon; and for the Exercise of all its Operations in respect of Human and Divine, Speculative and Practical Knowledge. These are the only Foundation of it all, laid by God and Nature; but the *Workmanship* out of them is various, according to the different Temper, and Disposition, and Application of Men's Minds: And the Superstructure raised upon this Foundation is either *Gold, Silver, and Precious Stones* which will abide the Trial; or on the contrary *Wood, Hay, and Stubble* which are fit only to be burnt.

BUT to be a little more Particular. The generality of Men are so indolently *Incurious* and unobserving, as to make little farther Improvement of Knowledge from these simple Ideas, than what they are daily prompted to by their *Appetites* and *Passions*; and so of course make the nearest Approaches to those irrational *Animals*, which are altogether under the Power and Conduct of *Sensible Impressions*.

OTHERS there are who may be said only to *Play* with these Ideas, as Children do with their *Trifles*. Who by arriving, with long Practice, to a great Dexterity in *Rattling* them one against another by *Strained* and unnatural *Comparisons*, which are mostly expressed in a *Style Inverted* and perplex'd, together with a *Gingle* of Words; do tickle the Ears of the *Superficial* and *Lazy*. Thus under the plausible Titles of *Wit*, and *Fancy*, and *Humour*, they *Strike* out of their Ideas a false and flashy *Light*, to *Amuse* and surprise; but not *Instruct* or improve the Understanding. The Performances of this sort either in Writing or Conversation, for the most part please by their *Odness* only; by their Author's straying not only out of the *Common*, but out of the *Natural* and *Useful* way of Thinking: They are calculated chiefly for the use of such as consult nothing but Ease and Pleasure of Body and Mind; and who have not Capacity or Resolution for the Attainment of any Knowledge that is *Solid* and *Useful*; they serve only for filling up that Time which is not employ'd in other Diversions; and then grow flat and insipid, when they have for *Once* gratified an Itch of the Mind. As the former supine *Carelessness* of the Vulgar is properly to be ranged under the Denomination of *Folly*; so this is no other than a sort of voluntary *Frenzy*, as the Men of this Strain themselves are pleas'd to describe it; *Great Wits to Madness sure are near ally'd.* A

A VERY different or rather opposite sort of Men there is, who having a *Solid* natural Genius, cultivated by a sober and happy Education, do work up those simple and gross Materials into *Lasting* and *Stately* Superstructures, for the real Use and Ornament of Human Life. This is performed by a nice and curious Observation of all their mutual *Relations* and *Connections*; by finding out the real *Likenesses* of those that are different, and the real *Differences* of those that are like; by *Sorting* and ranging them all into proper Classes, under peculiar and distinct Heads and Denomination; by resolving them into a Series of *Causes* and *Effects*; and by pursuing them thro' many *Consequences* and *Deductions*, till they are at last form'd into regular *Schemes* of Arts and Sciences, and into rational *Systems* of natural Religion and Morality.

AND here I must observe, that Men of the most *Solid Judgment* never decline what is *Truly* Wit, but cultivate and intermix it in their most serious Performances. I mean that kind of Wit which animates the Works of the celebrated ancient Authors, like the agreeable *Life* and *Spirit* proper to fine *Gentlemen*; without any mixture of the *Antick* Quickness and *Preternatural* Agility of *Dancers*, and *Buffoons*, and *Posture-men*; not to say even of *Apes*, and *Reptiles*. It is this which makes them outlive

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all their Descendents; which renders them very hardly imitable, and the *Standards* of good Sense and Expression thro' all Ages and Languages; because they never lose sight of *Nature*, but ever keep close to her in all her Windings and Labyrinths. This is a Felicity and Excellence so peculiar to them, and some few others, that it is as difficult in the *Description* as in the *Imitation*; but thus much we may venture to say, that their Wit is ever *Free*, and *Easy*, and such as flows of itself. It is truly an *Imitation* of Nature, and not a miserable wrestling and *Distortion* of it; by either representing her *Swoln* and *Bloated*, and *Larger* than the Life, which is *Monstrous*: Or *Less* than her own just Size and Stature; cramping and diminishing her Features in low and *Homely* Comparisons; which is to make her appear *Dwarfish* and despicable. Wit is ever truly valuable whilst it is an *Handmaid* to Reason; and not a proud, and freakish, and domineering *Mistress*. When it serves to all the Purposes of *Brightening* and *Polishing*, without *Defacing* our Images; and of giving *Light*, and *Illustration*, and even *Splendor* to things in themselves *Dark*, and *Obscure*, and *Difficult* to be apprehended; instead of *Glaring*, and so *Dazling* the Eye of the Mind, that it cannot have a *Distinct useful* Perception even of the plainest Object. In short, when it is such a Description and Picture of Nature, as keeps strictly to all her just *Proportions* and *Lineaments*; in which she may be seen and admired by the

Beholders in her own *Genuine Simplicity* and *Native Modesty*: And which doth not deck her out in a *Tinsel* and *Gawdy* Dress; or expose her to publick View in *Loose* and *Wanton* Apparel.

THIS great and commendable Progress, in raising such lofty Superstructures out of Materials so mean in Appearance, is often attended with no small *Danger* and *Hazard*; as the sad Experience of too many hath shewn us. For when they have carried them on to the greatest Height of Knowledge attainable in things merely *Natural* and human; and do find that from thence they cannot look *Strait* into Heaven, or have such a Prospect of things *Spiritual* and *Immaterial* as they have of the Objects of *Sense*; and that their Minds cannot be furnished with such *Clear* and *Distinct* Ideas of them, as are also *Direct* and *Immediate*: Then they intirely acquiesce and seek no farther; setting up here their *Marks* of the utmost Boundaries to human Understanding, engraven and distinguished with this celebrated Motto, *Quæ supra nos, nihil ad nos*. From these imaginary Altitudes of theirs they look down, with a contemptuous Air, upon all the Advocates of *Revelation* and *Mystery*; perpetually calling upon them for *Ideas*, nay even *Simple Original* Ideas of things altogether imperceptible and inconceivable by any *Proper* and *Direct* Ideas; and ever upbraiding them with their having *Faith*

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without *Reason*; with *Believing* without *Knowledge*; and with having *Knowledge* without *Ideas*.

THUS these Men continue to live and die in a polite and learned Infidelity, for want of this plain and obvious Consideration; that upon their grand Principle of allowing no *Knowledge* farther than they have *Direct* and *Proper Ideas*, there could be no such thing even as *Natural Religion*: Nay they must not acknowledge the Existence of an *Angel* or Spirit; or of *God* himself, since it is plain that they can have no *Direct* Perception or *Proper Idea* of him; and that for want of any such Idea, we are obliged to form to our selves a very *Complex* and *Analogous Notion* or *Conception* of him, out of the best Ideas the Mind is supplied with from the visible Creation, consider'd together with its own Operations upon those Ideas. And this *Notion* or *Conception* of him (for it is no *Idea*) is so very *Complicated*, that perhaps it is not exactly the same in any two Men whatsoever: Yet however *Complex* it is, and collected from all the Excellencies we can discover in the visible Creation (but more especially from the greatest Perfections observable in Man) and however *Analogous* only; yet it is a *Solid Ground* and Foundation for all the Precepts of natural Religion, and the practical Duties of Morality.

C H A P. IV.

Compound Ideas of Sensation.

FROM this simple Apprehension or *Intuitive Contemplation* of Ideas in the Imagination, the Intellect proceeds not only to make its own manifold *Remarks* and *Observations* upon them, in the same Situation and Condition they appear there: But intirely to *Invert* their whole Order and Disposition at Will; and to fit and prepare them by numberless Changes or Alterations in whole or in part, for any Use or Purposes of its own. For tho' the pure Intellect cannot *Add* one *Simple* original Idea to the Number already in the Imagination, yet it hath an arbitrary and despotick Power over all that it finds there; and exerts itself to the utmost in a great Variety of *Operations* upon them. It *Enlarges* or *Diminisheth* them at Pleasure in any Proportion; as for instance, the Idea of a *Mite* may be increased to the bigness of an *Elephant*, and that of the *Sun* may dwindle into the Size of a *Spark* of Fire. It *Compounds* or *Divides* them; as the Idea of a *Man* and *Horse* may be put together into one; and when the Compositions are thus *Against* Nature, they are stiled *Chimeras*: So again the Idea of a Man's Body may be divided into its integral Parts, or bodily Members. It *Unites* or *Separates* them;

as it can bring a multitude of particular Ideas of *Men* together to make up the compound Idea of an *Army*; so it can *Separately* consider things *Inseparable* in *Nature*, as the *Pure Intellect* from the *Will* and *Affections*, for the more *Distinct* View and Reasoning of the Mind, and this is truly *Abstraction*. It *Improves* or *Debases* any of its Ideas; as the Idea of *Light* may be carried on beyond that of the brightest Sun Beams, which Men do when they attempt to form any *Simple* Idea of God's *Glory*; so again a *Shadow* may be aggravated till it ends in thick and palpable *Darkness*. It *Compares* them infinitely to find out their *Relations*, and *Similitudes*, and *Oppositions*; and then by sorting, and transposing, and bringing them together, it forms to itself an endless Variety of *Compound Ideas*. It places one Idea to *Stand* for many or all others of the same kind, and thus renders it *Universal* in its Signification. It substitutes the Idea or Conception of one thing for another whereof it has even an *Imaginary* Resemblance, as in *Metaphor*; or of which it has a *Real* and *Known* Similitude, which is *Human* Analogy. And lastly it substitutes our Conceptions of Things human and *Directly* known, for the Representation of *Immaterial* Objects whereof we have no *Direct* Idea or Conception; and this, not on account of any *Known*, but an *Unknown* tho' *Real* Similitude, or Proportion, or Correspondency which is *Divine* Analogy.

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HERE again is a *New* Enlargement of the Mind of Man, and an Advance towards Knowledge which *Brutes* are not capable of: For as they have not even that simple Apprehension of the *Intellect*, which is distinct from the Perception of *Sense*; so are they much less capable of any of these Operations that are all *Subsequent* to this simple Apprehension. They have not the least Power over their Ideas, either to *Enlarge* or *Diminish* them; to *Compound* or *Divide* them; to *Unite* or *Separate* them; to *Improve* or *Debase* them; but above all to *Compare* them with one another, to *Substitute* Ideas or Notions for the Representation of others, on account of any *Real* or *Imaginary*, *Known* or *Unknown* Proportion or Similitude. In short *Brutes* can neither *Transpose* nor *Alter* any one Idea in their Imagination; but are on the contrary altogether under the Power of their Ideas or sensible Impressions, as to their whole Direction and Conduct.

How great a Privilege of a rational and human Mind this is, and what a vast *Scope* it gives to the Understanding, will immediately appear when it is considered; that the very same Power the *Intellect* hath over its *Simple* Ideas, it hath also over all its own various *Alterations* of them, and endless *Compositions* out of them. The very *Same* Operations of the *Intellect* are renewed and exerted to the

utmost *Over again* upon these likewise; so as to transpose, and alter, and combine them with the same despotick Power: And as those Operations are all thus repeated upon this *New Sett* of compounded Ideas; so it may proceed to operate after the same Manner upon those that are *Doubly* compounded, as we may say; and so on according to the working or dexterity of the Mind. If our store of *Simple* Ideas only are *Innumerable*, as we have seen they are; surely the *Alterations* and *Combinations* of them by the Intellect, together with its own *Observations* upon their several *Qualities* and *Relations* must be more so: And if the Intellect can exercise the same Operations over again upon its own *Further* voluntary Compositions out of them; then our *Compounded* Ideas can hardly come within the Power of Arithmetick to number. As I have met it expressed with Hyperbole enough, *The Truths and Resolutions of the Intellect from thence, must be prodigiously more than have yet been discover'd by the Sons of Men: And perhaps they contain more than would ever be discovered, were the present Frame of things to continue as it is for Millions of succeeding Ages.* And again, *If a few Letters are capable of infinite Combinations and Alterations, what endless Variety must the Combinations and Alterations of the Ideas we are furnished with from all the Objects of the visible Creation, afford?*

It is of no small Consequence to our Progress

gress in Knowledge to observe here, that the Term *Idea* is attributed to those Alterations and Combinations of the Intellect in a *Less proper* Sense; and not in the same *Strict Propriety* in which it is attributed to the *Simple* and *Original* Perceptions of the Senses, when conveyed to the Imagination. However as these are the *Primary*, so the other are a *Secondary* Set of Ideas: But then we must intirely drop the Term here, and carry it with us no farther; for all *Beyond* these are either *Notion*, or *Conception*, or *Apprehension*; or what you may more properly call by any other Denomination, than that of *Idea*,

THE want of distinguishing rightly between the *Simple Perceptions of Sense*, and the *Simple Apprehension* of the Intellect; between the *Primary* and *Simple* Ideas of *Sensation* which are *Independent* of the pure Intellect, and those *Secondary* compound Ideas which are its *Creatures*; between all those, and the *Complex Notions* and *Conceptions* of the Mind: But above all, the want of distinguishing between the *Conceptions* of things human, when they are *Direct* and *Immediate*; and when they are transferr'd to things spiritual and immaterial by *Semblance* only and *Analogy*. For want, I say, of observing these fundamental Distinctions thro' our modern Systems of Logic and Metaphysics; their Authors, instead of *Helping* the Understanding and enabling it to clear up things obscure and difficult;

have on the contrary rendered the plainest Truths *Mysterious* and *Unintelligible*: To such I mean who will strictly keep within their Method and Rules of resolving even all that Knowledge which consists in *Complex Notions* and *Conceptions*, indifferently and promiscuously into *Ideas* of *Sensation* and *Reflection*, as equally *Simple* and *Original*.

TAKE an Instance of this truth in one Point of Knowledge; *God is to be worshipped by Man*. In this Proposition there are three *Complex Notions* or *Conceptions* express'd; that of *God*, which is a *Conception* or *Notion* not only very *Complex*, but made up of the utmost Perfections of our own Nature *Analogically* attributed to an infinite Being who is *Incomprehensible*, that is, of whom we have no *Proper* or *Direct Idea*; and this is a *Conception* the plainest Man is capable of forming to himself, according to the Measure of his Understanding. *Divine Worship* is a complex *Notion*, formed by putting together the outward *Posture* of the *Body*, the *Intention* of the *Mind*, all those *Passions* and *Affections* which are the Ingredients of Devotion in the *Soul*; together with the *Invisible Object* to which all these are directed. *Man* is likewise a very complex *Notion* or *Conception*, including the outward *Figure* of the *Body*, the immaterial *Spirit* with the pure *Intellect* and *Will*, and all the *Passions* and *Affections* of the inferior *Soul*; and every one puts as many of these

these together as he can to make up his Notion of a Man. Thus that Proposition is *Plain* and *Intelligible* to every Capacity; and if this Point of Knowledge should come to be *Resolved Analytically*, it would be found to have taken its first *Rise* from our simple original Ideas of *Sensation*, particularly that of an human Body: From whence the Intellect, proceeding gradually thro' all its own Observations and Deductions, came at length to form that Proposition which is of so much Consequence in Religion. So that it evidently appears this Assertion may very well be granted to our Freethinkers as true, *That we can have no Knowledge without Ideas*, nay even without Ideas of *Sensation*; and yet be very false in *Their* Sense of it, which is *That we can have no Knowledge of things, whereof we have no Ideas*.

BUT according to the modern Affectation of resolving all our Knowledge into *Ideas*, nay *Original Simple* Ideas, tho' *Not* of *Sensation*; see what a long *Chain* of Ideas must be *Drawn* out before you can arrive at a true Knowledge of this Proposition. You must have an Idea of *God*, of whom you can have no Idea; and of all his *Attributes*, every one of which are *Incomprehensible*. You must have an Idea of *Worship*, whereof you can have no Idea farther than of the bodily *Posture*, or of the *Elements* and outward *Materials* used in *Worship*; all the other main Ingredients of *Divine Worship*
added

added to these make up a *Complex Notion*, not an *Idea* of it. Nay you must have distinct and separate *Ideas* of all the *Operations* of the Intellect; and of all those *Passions* and *Affections* which are the Ingredients of Devotion in the Mind, by *Reflection*: And by joining all those *Ideas* of *Reflection*, to the *Ideas* of *Sensation* which you have from the bodily Posture and outward Materials, you make up, in their way, a very *Clear* and *Distinct Idea* of Divine Worship. You must have the *Idea* of an human and *Rational Creature* or intelligent Agent, of whom you can have no other *Idea* but that of his outward *Bodily Figure* and *Motion*. Nay before you can lay down that Proposition for a fundamental Principle of Religion, you must have an *Idea* of *Thinking*, of *Reasoning*, and *Deduction*; the *Idea* of a *Law*; the *Idea* of *Sanction*; the *Idea* of *Obedience* and of *Transgression*; the *Idea* of *Pleasure* and *Reward*; the *Idea* of *Punishment* and *Pain*; the *Idea* of *Power* to give *Reward*, and to inflict *Punishment*; and all these must be *Simple Original Ideas* either of *Sensation* or *Reflection*. And thus if you go about to resolve any other Instance of plain and obvious Knowledge into its first *Originals* according to this *New Method*, it will be intirely lost in a confused *Jumble* and *Rout* of *Ideas*.

THUS far are our tedious modern Systems, which run altogether upon the Doctrine of
Ideas,

Ideas, from contributing any *Real* Help and Improvement to the Understanding; insomuch that when you have read them over with the greatest Attention, your Head only *Chimes* and *Tingles* with a continued incessant Repetition of the Word *Idea*: And you are so far from any true *Advancement* of Knowledge, that you have been so long wandering out of your way; and can make no Progress till you come into the plain and open Road again. But what is yet worse, you are, by that confused and indistinct Method of proceeding, insensibly drawn into an Opinion, *That you can have no Knowledge of any thing but what you have a direct and immediate Idea of*; which is a Proposition fatally false, and the great fundamental Principle of all those, who set up for *Reason* and *Evidence* in Opposition to *Revelation* and *Mystery*.

C H A P. V.

The Intellect's Consciousness of its own Operations. Its complex Notions and Conceptions.

WHEN the Imagination is stored with such an immense Fund of *Simple* Ideas, and with its own manifold *Compositions* out of them; the Intellect naturally proceeds to a Consideration of those several *Operations* of its own which it exerts and exercises upon them; but not to a View of any *Ideas* we have of them
either

either *Direct*, or by *Reflection*: And therefore I would choose to say, it begins to mark and observe its own Operations from an inward and immediate *Consciousness* it hath of them; and not by the *Mediation* of any *Ideas*.

AN *Idea of Reflection* is an empty Sound, without any intelligible and determinate Meaning. It hath been used in Opposition to our *Direct* Perception of sensible Objects, from whence we have Ideas of Sensation; and the Mind is preposterously supposed to come by Ideas of its own Operations, from a *Reflex* Act or looking back upon itself. But as the *Eye* is incapable of surveying its *Internal* Frame by any *Direct* or *Reflex* Act; so is the *Mind* utterly unable to know its own Operations by any *Direct* or *Reflex* Ideas: Or to have any other *Knowledge* of them than an immediate *Self-Consciousness*, obtained while it is employed on the Ideas of *External Objects*. It is by those Operations upon such Ideas, that the Intellect comes to the Knowledge even of a *Power* within itself of exerting such a Variety of Operations. It would not perceive that it had even an *Existence*, or a Faculty of *Thinking* or *Willing*, were it not for some *Idea* or *Notion* of the *Object* which it actually thinks upon, or desires and chooses. The Intellect first operates either upon some original Ideas of *Sensation*; or upon some Compositions and *Combinations* made out of them; or upon some *Complex*

plex Notions and Conceptions of its own forming (which three take in all the Objects of human Understanding) and then it observes as exactly as it can the *Nature* and *Manner* of those Operations; and so forms to itself the best *Complex Conceptions* of them it is able.

THAT there can be no such thing as *Ideas* of the Operations of the Mind by *Reflection*, is most evident; for granting (what we have seen is evidently false) that the Mind could take a View of its Operations by *Turning in* upon itself, then there would be no want of *Ideas* to discern them by. An Idea is some Representation of an *External Object* in the Mind; it stands *For* the Object, and supplies its absence; and there would be no *Need* of any Representation, if the Object itself were there: But the Operations of the Mind are all *Within* it self; and in order to prove Ideas of Reflection, you must suppose either that these Operations are their *Own* Ideas; or that the Objects themselves are overlooked, and their *Ideas* only made the Objects of the Intellect.

To say that the Operations *Themselves*, and the *Ideas* of those Operations are in the Mind *Together* at the same time, is most absurd; as being *Superfluous*, and altogether without any Necessity in Nature, which doth nothing in vain. Upon this Supposition it would be utterly impossible for the most acute Logician

to determine which of the two were the *Object* of our *Understanding*; and the best Resolution of the Case would be, that either one or the other may be so *Indifferently*; for that it would be impossible to distinguish between them. But if any one yet thinks that he hath a *Simple, Original, and purely Intellectual Idea* of any Operation of the Intellect, or of the *Will*, or of any *Passion* or *Affection* of the Mind; let him shut his Eyes, and abstract intirely from the Idea of the *Object* known or desired, or upon which the Passion is bent; from all *Com-motions* in the *Body*; and from all the *Effects* and Consequences of the Passion which are *Ex-ternal* to the Mind, and then he will find nothing left to be equally the *Original* Foundation of his Knowledge with Ideas of *Sensation*; as some would have Ideas of *Reflection* to be.

HAVING as I hope intirely removed that stumbling Block out of the way, upon which those who have had the misfortune to fall, have *Halted* ever after; and having left the Term *Idea* behind us, we may now go on to observe how the Mind proceeds to raise up to itself, out of those Ideas of *Sensation* consider'd together with its own *Operations* upon them, an endless Variety of *Complex Notions* or *Concep-tions* of all those things, for which it can have no *Ideas* simple or compounded. How we come to have no other than complex Notions or Con-ceptions of *God*, and of *Man* as a rational Ani-mal,

mal, of the *Mind*, and of Divine *Worship* we have already seen. We have no other of the *Intellect*, and of all its *Operations*, or of any *Passion* or *Affection* of the *Soul*, or of things *Immaterial* and *spiritual*; or in short of *Any* thing, excepting only of *Sensible* *Material* *Objects*. The *Notion* we have even of the *Intellect* is, that it is made up of *Spirit* and *Matter* acting in essential *Union*; and exerting itself in all those *Operations* we observe it exercise upon external *Objects* or their *Ideas*. Thus likewise it is in all our *Conceptions* of the *Passions* and *Affections*, as we observ'd before: And so we form a *Complex Conception* of an *Angel*, by substituting all the *Operations* of an human *Mind* to *Stand* for its *Perfections*; which we conclude must subsist in a *Substance* or *Being* whereof we can have *No Idea*, unless that which we attempt to form from the most refined and spirituous *Parts* of *Matter*.

THE complex *Notions* or *Conceptions* of the *Operations* of the *Mind* are wrought up so gradually, and obtain'd so *Insensibly* from one act of the *Intellect* to another upon the simple *Ideas* of *Sensation*, that we are at length apt to mistake them for *Originals*; which hath been the *Occasion* of that pernicious *Error* of calling them, and those of *Sensation*, promiscuously by the common Name of *Ideas*, and treating both as *Equal* the *First Ground* of *Knowledge*. Whereas not only these, but *All*

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the most abstracted of our complex Notions and Conceptions are, at best but a curious Piece of intellectual Workmanship; and the *Materials* are no other than the Ideas of *Sensation* for the first *Groundwork*, considered together with all the *Subsequent Operations* of the Intellect upon them. Inasmuch that the most refined and exalted Knowledge, when we come to resolve it analytically into *Simple Ideas*, will be found to end ultimately in that *Sensation* from whence it took its *Rise*: So true is that Saying of a modern Philosopher, *Nulla sunt in Cerebro Vestigia, nullæ in ipsa mente Species insculptæ, quæ res ab omni sensu remotas exhibeant; atque adeo semper hac est redeundum.*

HAD we *Simple Original Ideas* of other Objects beyond those of *Sensation*, we should all indifferently and readily acquiesce in our Opinions about them; a Peasant would have as *Clear* and *Distinct* Ideas of them, of the Intellect for Instance and of all its Operations; of all the *Passions* and *Affections* of the Mind; and of all things *Immaterial* and spiritual, as the most acute and learned Head. Our Knowledge of all these things would then be as *Intuitive*, as our present simple View of *Sensitive* Ideas in the Imagination is; there would be as rare a *Difference* of Sentiments, as little *Variety* of Judgments, and we should as seldom *Dispute* about them, as we do now about the common Objects of Sense.

THIS

THIS opens to the View of the Understanding a new, and immense Field of what goes properly under the Name of *Knowledge* and *Learning* in the World: For the Intellect is under a Necessity of *Supplying* the Want of original simple Ideas of all things beyond sensible Objects, by the best *Compositions* it can, which are its *Notions* or *Conceptions* of them. These *Notions* or *Conceptions* are infinitely varied according to the different *Natural* Sagacity, and *Acquired* Improvement of the Intellect, and the *Diligence* and *Sincerity* of Men's Minds in the Pursuit of Knowledge; and they are ever more or less *True*, as they approach the *Real Nature* and *Truth* of things. Some Men's *Notions* come *Short* of this; and others go too far *Beyond* it; some have their *Notions* of things *More* complex, some *Less*; some have all the Ingredients of these complex *Notions* ranged more *Closely* and firmly and *Methodically* together, so that they become clear, and easy, and distinct; others by leaving them *Loose* and ill compacted, and not rightly *Ranged*, have all their *Notions* confused and perplex'd, dubious and uncertain. There is no end of these *Complex Notions* or *Conceptions* of things, nor of their *Differences* and *Agreements* in the Mind; besides that it is not easy to find two Men who have made up to themselves *Exactly* the same complex *Notion* of any thing: And from hence mostly ariseth that infinite *Variety* of *Opinions*

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nions and *Sentiments* which occasions so many Debates and Controversies, and fills the World with Strife and Contention.

IT should be observed here, that all comprehended under this and the foregoing Head, may be aptly enough called by the Name of *Judicium* or *Judgment*; and when the Mind pronounces upon any of those Ideas simple or compounded, or upon any of these complex Notions or Conceptions by express *Affirmation* or *Negation*, then it becomes a *Proposition*; the Nature of which is varied according to the different *Quantity* or *Quality* of it, as the Schools term it. We are to observe likewise that the Imagination, being the *Storehouse* where all the original Materials are *Reposited* for the Exercise and Employment of the *Intellect*; may be conceived as if it were the *Place* of Acting, and the *Scene* of all its Operations: And it is from the close and intimate Union of the *Imagination* with the *Spiritual* Part of Man, that it is so impregnated with these *Complex Notions*, as to retain them there in that common Repository, together with the Ideas of external Objects obtained at the first. When this is done, the Intellect hath the same absolute despotic Power over *Them*, which it had over the Ideas of *Sensation*; it can *Transpose* and *Separate*, or *Combine* and *Alter* them at Will; It can call for them *When* and in *What* order it pleases, which is *Memory*: If any of these complex Notions

tions are mislay'd or hid among Heaps, it can search it out; when any one of them is *Defaced* and even in appearance obliterated, it can *Revive* it again; after it has become dark and *Confused* by time, it can *Brighten* it up anew, render it clear and distinct, and lay it up again at hand for more ready Use on future Occasions.

Now tho' what I have described here will to an attentive and unprejudiced Mind appear to be true, and the *Real* Progress of the Understanding in its Attainment of Knowledge; yet perhaps by way of *Answer* to all this I may be asked; But may not a Man of Name and Character in the World especially for a Voluminous System of Logic and Metaphysics, justly call all these *Complex Notions* and Conceptions by the Denomination of *Ideas*, if he pleases? I answer, No; because a Man is inexcusable who always uses *One* and the same Term, to express indifferently *Two* things the most different in *Nature* that possibly can be; and who confounds two things which ought to be most carefully and exactly distinguished; the Ideas of *Sensation*, and those *Complex Notions* or Conceptions which arise from the Operations of the Intellect upon them: Especially when the laying down Ideas of *Sensation* and *Reflection* as *Equally original*, and equally the Ground of all our Knowledge, doth shamefully mislead and *Confound* the Understanding; under a Pre-

tence and solemn Profession of *Helping* it forward, of setting out its true Bounds and Limits, and describing its Progress. No Man should take a Liberty so evidently injurious not only to Knowledge in *General*, but to that of *Religion* in particular; and which leads Men directly into *Scepticism* and *Infidelity*, by tending to fix them in this Opinion, That they can have no *Knowledge* of things whereof they have no *Ideas*. When a Man sets out with an Error so *Fundamental*, as the blending together into *One*, two things so totaly and intirely *Opposite* in Nature; his Treatise must necessarily carry along with it many *Insinuations* against the divine revealed Truths and Mysteries of Christianity; of which it is sure we have, properly speaking, no *Ideas*; tho' we have distinct *Notions* and *Conceptions* of them in their *Symbols* and *Representatives*.

C H A P. VI.

Illation or Inference, or Reason strictly so call'd.

THERE being such a wonderful Increase of Knowledge in the Mind from the Addition of our complex Notions and Conceptions, the Intellect naturally proceeds from thence to the highest Operation of it, which is *Illation* or *Inference*. This in the more strict

strict and limited Sense of the Word is called *Reason*; which is not so much employed upon our *Simple Ideas*, or even those which are *Compounded* out of them; as upon our *Complex Notions* and Conceptions. For as the Perception of Sensation, with the after-View of our simple original Ideas is a kind of *Intuitive Knowledge*; so is that of the *Agreement* or *Disagreement* of them likewise for the most Part intuitive; it is mostly discerned at *One View* by a *Juxta-Position*; and they seldom require the Application of any *Common Measure*, to find out their Differences or Agreements. So fundamentally false is that celebrated Maxim, that *Reason fails us where there are no IDEAS*; and that all our Knowledge consists in a Perception of the Agreement or Disagreement of our Ideas. Which Maxim evidently excludes,

I. FIRST, all Knowledge beyond that of Ideas of *Sensation*, and their *Compounds*. There could, according to this, be no Reasoning or Argumentation upon any of our *Complex Notions* or Conceptions of things; tho' upon them *Chiefly* our reasoning Faculty is most truly and properly employed: For the *Obscurity*, and *Confusion*, and *Imperfection*, together with the endless *Variety* and *Opposition* of Men's *Complex Notions* and Conceptions, is the very Cause and true Occasion of almost all our *Reasoning* and *Argumentation*; whereas the *Simple Apprehension* of Ideas is much the same in all Men, and

this occasions almost a general Consent and Acquiescence in their Agreements and Disagreements.

2. SECONDLY, it utterly excludes all Degrees of Knowledge in things *Spiritual* and *Immaterial*, of which we have *No Ideas*; and which are therefore conceived by Substitution only and *Analogy*, and by making up the best *Complex Notions* we can out of things Material and Human to *Represent* them: Nor is it possible for us to have any *Intermediate Idea* or a common Measure between things utterly *Imperceptible*, and *Inconceivable* to us as they are in their *Own Nature*; that is in other Words, for which we have *No Ideas*. We cannot discern the *Agreement* or *Disagreement* of *Ideas* where there are *None*; and consequently according to that *Maxim* we could have no *Knowledge* of such things.

3. THIRDLY, It intirely excludes all true *Illation*, or the *Actual* infering one thing from another; and in effect all Knowledge whatsoever that is not *Intuitive*. Instead of *Syllogism* the Author of that Maxim lays down a mere naked *Juxta-Position* of Ideas, ranged in this Order for the more ready and convenient View of the Intellect. You must in your Mind place the two Extremes on each side; and the common *Measure*, or intermediate Idea or Ideas *Between* them, all in a *Row*: And then the Intellect
at

at one *Glance* will discern, first how far the *Extremes* agree with the *Intermediate Ideas*; and then how they agree or disagree with *Each other*, without any *Express*, or even *Mental Deduction* or *Illation*. For says he, *Every Man hath a native Faculty to perceive the Coherence or Incoherence of his Ideas. And These are to be seen by the Eye and perceptive Faculty of the Mind.*

BUT if every Man hath a *Native*, that is a *Natural* Faculty of perceiving the Coherence or Incoherence of his Ideas, he would with that native Eye equally discern the Coherence or Incoherence of *All*, or of *Any* of his Ideas *Alike*; and there would be no Occasion for any *Intermediate Ideas*: For perceiving the Coherence or Incoherence between the *Extremes*, would be as *Natural* to him; as perceiving those between *Them*, and any *Intermediate Ideas*.

HOWEVER, to give this intellectual Form of *Seeing* without *Argumentation*, all the *Play* imaginable; let us suppose that the Mind hath a native *Faculty* or *Eye*, for that kind of Perception in respect of the Coherence or Incoherence of *Some* of its Ideas, and not of *Others*. In this Case you must, according to him, place some of those Ideas, for which you *Have* that native Faculty of Perception, between the *Extremes*, for the Perception of whose Coherence or Incoherence you have *No* such Faculty: And then the Eye of the Mind will perceive

the Difference or Agreement between the Extremes *Themselves*; and all *Actual* Deduction or Inference either in the Mind, or in express Words is *Needless* and trifling. For that supposes the native Eye of the Mind to be very *Dim* and *Weak*, and that the Man wants *Spectacles*; if he hath common Sense he would see *Without* them, and leave it to the Ignorant to draw *Actual* Consequences.

BUT what is all this unless a *Maimed* and *Defective* Syllogism; a laying down Premises, and forbidding the Conclusion? In Syllogism you actually make either a *Mental* only, or *Express* Application of the *Medius Terminus*, alternately to the two Extremes. No, says that Author, you shall only place the intermediate Idea or common Measure *Between* the Extremes; and then the Eye of the Mind naturally perceives the Coherence or Incoherence between *Them*, without any such *Alternate* Application either in Thought or in Words; and the drawing any *Actual* Consequence in either is *Superfluous*. But I hope it must be allow'd, that the *Actual* Application of a Measure to the Extremes must render the Coherence or Incoherence more *Clear* and *Distinct* to our *Selves*; and that the noting and marking them down by an *Actual* Consequence, must render them more evident and perspicuous to *Others*. In both Cases the Procedure is *Syllogistic*; in this it is full, and express, and *Complete*; whereas that

that *Juxta-Position* is but an half formed *Embryo* of Syllogism: And it can have no other Tendency but to render the plain, and natural, and receiv'd way of Argumentation by Syllogism, infinitely more perplexed and *Intricate*; under a specious Colour of introducing a Form intirely *New*; or rather a way of clearing up Knowledge without any *Perfect* way of Reasoning or Argumentation at all.

THO' this is abundantly sufficient; yet to shew the profound *Trifling* of all that hath been said in Defence of this *Juxta-Position*, let us suppose it to be the best Method of proceeding in respect of all that are properly call'd *Ideas*: And then ask, what will become of it, when it is to be apply'd to any of our *Complex Notions* and *Conceptions* (especially when they are transferr'd to things supernatural and spiritual by *Analogy*) which make up the *Greatest* Part of our Knowledge; and upon which the *Most* of all our Reasoning or *Argumentation* is employ'd? In *Simple Ideas* Men generally *Agree*, because they have a *Native Faculty* of perceiving their Coherence or Incoherence, *Without* such *Intermediate Ideas* as are required either in complete Syllogism or in *Juxta-Position*. But *Mens Complex Notions* and *Conceptions* are infinitely *Varied*; they are much less certain and determinate; so that their Coherence or Incoherence cannot be easily discerned by the *Naked Eye* of the Mind: And therefore it is
that

that they so often require, not a *Loose* and shambling, but a perfect and *Complete* Form of Syllogism; not a confused and indistinct way of measuring, but such as is performed with more unerring Exactness and Nicety; such as shall render the Coherence or Incoherence *Very* perspicuous and distinguishable to our selves, and undeniable by others.

IN pursuance of this singular Notion he utterly decries and rejects *Syllogism*, as not only *Useless* but *Pernicious* to Knowledge; he says that Men have a full Use of their reasoning Faculties *Without* it; and he allows it only to those who are *Dimfighted*, and cannot without *Spectacles* see that Agreement or Disagreement of Ideas by the *Naked* Eye of the Mind, which he all along glories in. His two chief Objections against it are these.

1. *That it is not an Instrument of attaining Knowledge, but comes after it.* Word it thus and you see the Trifling clearly; It is not an Instrument of attaining *All* Knowledge, but comes after *Some* Knowledge. For no doubt our *Simple* Ideas and their *Compounds* must be supposed *Known*, before we attempt any *Farther* Knowledge by *Inference*; and these, together with their Agreements and Disagreements are for the most part indeed *Intuitively* discernible by the naked Eye of the Mind without *Spectacles*, only by a *Juxta-Position* of them. And thus likewise

wise are many of our *Complex Notions* and Conceptions so plain and easy, that there is a general *Consent* about them in the *Main*; or at least their material *Agreements* and *Disagreements* are either so *Apparent* of themselves, or so *Small* and of no Consequence, or depend so much on *Experience*, that the Mind need not be at the trouble of a continual Application of any *Intermediate Notions* to find out their Differences or Agreements: And therefore there is no want of Syllogism in *Form* in the common Affairs of Life; or in the Councils of Princes; or in Matters merely practical and experimental. And yet it must be observed, that even in *These* no Reasoning is just, which will not easily fall into the *Syllogistic Form*; and which will not appear with *More Strength* and Clearness in *That Form* than in any *Other*; which shews it to be the Form of *Nature* as well as *Art*. But if by this Objection he means, that Syllogism is *Useless*, because it comes after the Knowledge of that very *Particular Point* about which we are reasoning Syllogistically; even thus the Assertion is false: For it is no small Advantage and Use of this Form, that it throws those Arguments on which our Knowledge of *That Point* is built, into such a *Short* and *Clear Light*, as will best shew their *Force* both to our selves; and others who want a Conviction in the Case.

BUT tho' it should not thus far be of any
great

great Use; yet it is in some Measure *Necessary* in Matters of *Theory* and Speculation, wherein our Notions and Conceptions of things are more *Complex* and *Accumulate*, and consequently our View of them more *Confused* and indistinct: And wherein the true Size and Proportion of *Ingredients*, in each Notion to be compared, must first be ascertained and determined; as well as in that of the *Medius Terminus* or Common Measure; before any Agreement or Disagreement can appear from an Application of it to the Extremes. And where the carefully removing from them all *Ambiguity* either in the *Conceptions*, or in the *Terms* by which they are expressed; and paring off every thing *Superfluous* and foreign, is absolutely necessary. Here I say Syllogism is an excellent *Instrument* of attaining true Knowledge, by pulling off the Mask from Error, and exposing it in its own naked Deformity; or as the aforementioned Author words it, *By discovering a Fallacy hid in a Rhetorical Flourish, or cunningly wrap'd in a smooth Period; and by stripping the Absurdity of the Cover of Wit, and good Language; and again By detecting Fallacies concealed in florid, witty, or involved Discourses.* To which if we add that it prevents all *Circumlocution* in Disputes, and wandering in a multitude of Words; that it keeps Men *Close* to the Subject; and helps to reduce all abstruse and intricate Matters of Controversy to one single *Point* of Decision; I think nothing more need be said to prove it an

an excellent Instrument of Reason and Knowledge: And surely till some form of Argumentation or Illation is found out which may more effectually answer all these Ends, Syllogism must be allowed to be better than no Form at all.

2. THE second and indeed the most plausible Objection is, that the *Form of Argumentation by Syllogism is intricate and perplex'd*; that there is much Difficulty in knowing how many ways three Propositions may be put together; and which of them conclude right, and which wrong. To which I answer, that in order to argue Syllogistically it is not necessary for a Man to be acquainted with *All* those several ways. The better he is acquainted indeed with those *Modes* and *Figures* which conclude rightly, the more acute Reasoner he will make. But a plain Man of good natural Sense, may with much ease be brought to argue Syllogistically with great Readiness: Only by first making him understand what a *Proposition* is, and how it is varied according to the different *Quality* and *Quantity* of it; and then by acquainting him (instead of the many obscure and intricate Rules in Logick for finding it out) that a *Medius Terminus* is nothing but the *Proof or Reason* you give for any Assertion. As for instance; if one were to find out a *Medius Terminus* to prove that *God should be worshipped by Man*; he need only to think of a *Reason* why he ought to be worshipped by Man. When
 3 this

this Reason offers itself, the whole falls naturally into a Syllogism, the Major only whereof is Hypothetic and the Conclusion Categorical, thus.

IF God be infinitely powerful, wise, and good; then Man ought to worship God.

BUT God is infinitely powerful, wise, and good.

Therefore, &c.

A PERSON who never looks farther for a *Medius Terminus*, than the best Reason he can give for the Truth or Falshood of any Proposition to be proved; and throws it immediately into that *Hypothetic* Form, which offers of itself as readily as if it were natural; and useth himself to do this in a few Instances, will come to argue Syllogistically with great Readiness.

I SHALL observe, here that as this Form of Syllogism which has the major *Hypothetic* is the most *Easy*, and *Natural*, and *Clear*; so it is the *Best*: And it hath the Advantage of an *Enthymem* or that which hath only an Antecedent and Consequent, because the Consequence is in this last *Implied* and *Presumed* only; but is actually *Expressed* in the Major of the Hypothetic Syllogism; which is ever the strongest and clearest way of arguing, if it be but so form'd that the Consequence of the Major is too clear to be denied; and if it is not so, it is no Fault of *Syllogism*, but of him who makes it. I

I SHALL give two Instances of the Usefulness of Syllogism, in detecting two fundamental Fallacies cunningly wrap'd up in a long Series of smooth Periods, and which have lain concealed in florid, witty, and involved Discourses; and in reducing two Matters in Controversy, of no small Importance, to a single Point of Decision. The first lies concealed in this Proposition, *We have Ideas of the Operations of our Minds by Reflection.* The Falsity of which Proposition will appear by these two Syllogisms.

IF the Operations themselves, and the Ideas of those Operations, be not within us at the Same time; then there are no such Ideas of Reflection.

BUT the Operations themselves, and the Ideas of them, are not within us at the same time.

Therefore, &c.

THE Minor is proved thus.

IF there is no Occasion or Necessity in Nature for Both being together within us at Once, then the Minor is true.

BUT there is no Occasion or Necessity in Nature for both being within us at once.

Therefore, &c.

THIS Minor can never be evaded, 'till it be

shewn that there is some Occasion or *Necessity* in Nature for both the Operations *Themselves*, and their *Ideas* being together within us at the *Same* time: And if it were possible to shew that Nature acted so much in *Vain*; yet it must be afterwards shewn, why the Mind views the *Ideas* only by a reflex Act, and not the Operations *Themselves*; which are surely *As much*, if not *More* conspicuous and discernible than any *Idea* of them can be.

BUT that the Force of this Argument may appear to the Admirers of the *Juxta-Position* Method, it must stand thus. *Operations of the Mind— Ideas of those Operations— Within us at the same time— No Necessity— Ideas of Reflection—* And now I hope they see clearly *By the Eye and perceptive Faculty of the Mind*, without any help of *Spectacles*, that it is as ridiculous to suppose both the Operations and their *Ideas* to be within us at the same time; as to suppose an *Horse*, and the *Idea* of an *Horse* to be placed together in the Imagination.

THE second fundamental Fallacy lies hidden in this Maxim, *All our Knowledge consists in the Perception of the Agreement or Disagreement of our Ideas.* Against which I argue thus.

IF we have *Knowledge* of things, whereof we have no *Ideas*; then that Maxim is false.

BUT

BUT we have Knowledge of things, whereof we have no Ideas.

Therefore &c.

The Minor is proved thus.

IF we have Knowledge of things *Spiritual* and *Immaterial*; we have Knowledge of things whereof we have no Ideas.

BUT we have Knowledge of things spiritual and immaterial.

Therefore &c.

THE Minor cannot be denied, without denying all *Natural* as well as *Revealed* Religion. Nor can the Consequence of the Major ever be evaded, except by shewing that we have Ideas of things *Imperceptible* and *Incomprehensible*, which is flat Contradiction in Terms. Nor can it be said that we have *Complex Ideas* of them, for that is not Sence; tho' *Compound Ideas* is good Sence, and a proper way of speaking. We can have no Knowledge of things *Immaterial* (whose very *Existence* we infer from the Existence of things *Material*) otherwise than by *Complex Notions* and Conceptions, form'd by the Mind from its own various *Operations* upon the Ideas of things material and human: And these are so far from giving us any Idea of them properly speaking, that they are all merely *Analogical Representatives* of them.

THUS I hope these two grand *Maxims* are fully overthrown; which are the main *Pillars* upon which that whole *Metaphysical* Castle in the Air was erected, that hath been so much the vain and empty *Boast* of this sceptical and unbelieving Age: And surely till these *Syllogisms* are clearly answered, it must be allow'd, by all Men, to be the greatest Trifle that ever gained a Reputation in the World.

I OUGHT not to close this Head without observing, that as *Brutes* have neither a simple Apprehension and *Intellectual View* of their Ideas; nor a Power of *Compounding* or *Altering* them; nor of raising up to themselves *Complex Notions* or Conceptions, out of any *Intellectual Operations* exercised upon those Ideas; so much less have they any Power of *Illation* or Consequence, that can be call'd *Reason* in any Degree. For in order to this, they must first have, not only a Power to perform what I have already mentioned; but also a Faculty of *Internal Judgment*, with regard to the *Differences* and *Agreements* of Ideas and Conceptions. And if this be granted them, why should we exclude them from a Power of *Expressing* those Judgments *Externally*, in *Propositions* of some kind or other; which tho' very obscure and unintelligible to *Us*, yet may be very clear and well understood among *Themselves*? And surely those Men who contend for *Brutes* having degrees

degrees of *Reason*, can't forbear fancying that they hear the Oxen *Bellowing* Propositions; the Sheep softly *Bleating* Propositions; and Lyons *Roaring* them out imperiously. But without a Jest, it is very sure that if *Brutes* had any degree of *Reason*, their Sounds would be *Articulate* in Proportion to that degree: They would be the *Voice* and *Speech*, and not the *Noise* only of a Beast; and every Species of *Brutes* would speak a Language of its own, tho' not so refin'd and articulate as *Greek* and *Latin*. This can never be denied by those, who use it as one Argument of their being rational, that they have *Organs fitted for articulate Sounds*: When at the same time nothing can conclude more strongly against them; for if *Brutes* have *Organs fitted for articulate Sounds*, then there is nothing to hinder them from *Speaking*, but the want of some degree of *Reason* within them.

IF *Brutes* had an *Internal Perception* of the *Agreement* or *Disagreement* of their Ideas, either by a *Juxta-Position* of them, according to the new way of Reasoning; or by the Application of some *Common Measure* to them one after another, where the *Agreement* or *Disagreement* is not visible to the Eye of their natural Instinct by a mere *Juxta-Position*: Then it is not unlikely that they would reduce their dim imperfect Affirmations and Negations into some *Form* of Argumentation very like our *Syllogism* (which I hope might in such a Case be of Ser-

vice to *Brutes*, tho' not allow'd so to *Men*. As it hath been argued to the great Credit and Reputation of *Hands*, that in full Pursuit of the Game they *Syllogize*, when they are at a Loss by the meeting of three different ways. As extravagant as this is, it doth not come up to that of a Man's insinuating, that *Brutes* must have some degree of Reason, from a long Conversation of an old experienced *Parrot* upon the Subject of feeding *Poultry*. To this height of Reason not much less than human, have the partial Advocates for *Birds* and *Beasts* advanced them; unmercifully excluding from this Privilege the whole race of *Fishes*; which surely ought to be presumed as truly rational in their way, tho' less able to *Speak* for themselves: When at the same time they are such professed Enemies of Mankind, that they bring *Us* down to the level of *Brutes*; by maintaining that mere Matter may be endued with a Power of *Thinking*.

It is very observable that those who will not allow Reason (not even that degree of it which consists in Illation and Inference) to be the Distinguishing Character between *Men* and *Brutes*; do however place it in *Abstraction* or the Power of forming General Ideas: As if Deduction of Consequences were not a more *Elevated* Work of Reason, than that of making the clearest and most distinct Idea or Conception we have of any one *Individual*, stand in
our

our Mind to *Represent* the whole *Kind*; which after all metaphysical Nicety is the true Meaning of that hard Word. Tho' Brutes for want of *Reason* cannot do this *Inwardly*, so as to have thus an *Universal Idea* of the *Kind*; yet the Idea of *One Man* or *One Dog* impressed upon their Imagination, serves them to distinguish all the *Individuals* of the whole Species *Outwardly*, one after another, as the Impressions of them are made successively upon their *Senses*: So that these Men have unluckily placed the *Distinguishing* Character in that particular Instance of Reason, wherein Brutes make the *Nearest* Approaches to Man.

WE have now brought the Mind of Man to the utmost extent of that Knowledge, it can have of Things merely *Temporal*. It had by Nature the simple original Ideas of *Sensation* only, for a *Groundwork* of all its Knowledge; it hath made various *Transpositions*, *Alterations*, and *Combinations* of them without Number. From observing the Manner of exerting its own *Operations* upon those Ideas, it is come to a very distinct *Consciousness* of all those Operations. Out of *These*, in Conjunction with those Ideas upon which they operate, it has raised up to itself *Complex Notions* and *Conceptions* without End; and laid them all up in the common *Store-house* the *Imagination*; either to remain there as they are, or to undergo any *Farther* Alterations or Combinations, at the arbitrary

bitrary Will and Pleasure of the Intellect. And lastly, it hath increased all this into an immense Fund of *Knowledge*, by that noble Operation of *Deduction* and Consequence; which in our Condition of Infirmary supplies the place of *Intuition*, by fathoming with a Line those *Depths* where the *Naked* Eye of the Mind cannot see to the *Bottom*; and by the Application of a common *Measure* to such *Heights* and *Distances*, as it cannot bring *Together* for a single View by any *Immediate* and near Comparison.

THE Mind having thus proceeded to the utmost Bounds of things merely *Natural*, let us stop a while here, to behold it at this Stage of its Progress; and to observe all our *Idea-Mongers* daily loading it with *Fetters* and Shackles, lest it should make any Attempt to move one Step *Farther*. And yet nothing is plainer than that all hitherto is no more than *Secular* Knowledge; and that tho' within this Compass men may arrive to the greatest Insight attainable into all things on *This Side Heaven*; nay tho' they could see thro' the whole Series and Chain of second *Causes* and their *Effects*, so that one *Link* of it did not escape their Observation: And could calculate all the Motions of the heavenly Bodies to an Instant, yet all this is but *Secular* Knowledge still; and if the Mind of Man could exert itself no *Farther*, there would not be the least room left for any Knowledge of *Religion* natural or revealed.

A C C O R -

ACCORDING to their fundamental Principle, *That if our Words do not stand for IDEAS, they are Sounds and nothing else; that the Mind neither doth nor can extend itself farther than THEY do; and that where we have no IDEAS our Reasoning Stops, and we are at an end of our Reckoning;* it is plain that the Mind is tied down altogether to Objects of Sensation; of which only, as we have seen, it can properly speaking have *Direct* and *Immediate Ideas*; and that it can never carry one Thought beyond the fix'd Stars, any more than if all without them were an empty *Void*. Nay this Consequence from those Principles would be nevertheless true, tho' we should allow our selves to have *Simple* original *Ideas* of the *Operations* of our own *Minds*; and tho' we should most absurdly call our *Complex Notions* and *Conceptions* of things here below, by the Name of *Ideas*: For all these are still within our scanty limited System; and will not give us the least *Direct* View over its Bounds; from whence we might form any one such *Idea*, or even *Complex Notion* or *Conception*, not only of the real *True Nature*, but even of the *Existence* of any thing in another World, as we have of things *Here* which are within the *Immediate* Reach and Compass of Sense and Reason. But much less can they help us to any *Direct Idea* or *Notion* either of the *Existence* of God, or of his real *True Nature*

Nature and *Attributes*; which is the Foundation of all Religion natural and revealed.

THO' the Men, who lay down these Positions, do not *Expressly* or in Profession renounce all *Natural Religion* at least; yet they plainly destroy even *This* by immediate necessary *Consequence*; whilst under Colour of adhering to the strictest Sense, and Reason, and Evidence they lay an *Injurious* and *Unnatural* Restraint upon the Understanding, and tye it down to the Objects or Ideas of *Sensation* only. Inso-much that the unavoidable Effect of that Doctrine in which they would be thought to excel, is plainly the precluding us from all *Knowledge* of any thing beyond this visible Frame, which must therefore be to us the *Universe*. And upon *Their* Principles, our Case must be much the same with that of those homebred ignorant *Peasants*, who cannot be persuaded to *Know* or *Believe* there is any Earth or Sky beyond the Tops of the neighbouring *Mountains*.

C H A P. VII.

We have Knowledge of things, whereof we have no Ideas.

THO' these Men make an open and vain Profession of their Progress even to the *Utmost* Limits of human Understanding; we must

must however leave them far behind us, and proceed to shew how the Mind comes by the *Knowledge* of things whereof it neither hath, nor can have any *Ideas*.

THE Intellect by the foregoing Operation of *Deduction* or Inference, doth from the Existence of things *Material* and sensible, infer not only the *Possible*, but the *Probable* Existence of things *Immaterial* and imperceptible in *General*; that is, of things whose very *Existence* would have been utterly unknown to the Mind otherwise than by this *Consequence*; and which will always remain unknown otherwise than by *Analogy* whilst we are in this World, both as to their whole *Nature*, and *Manner* of Existence. Wherefore as we neither have, nor can have any such *Perception* or *Idea* of them in any degree as we have of things *Material* and *Human*; so neither is it possible to express them in any *Language* so peculiar to them, that it shall not be *First* more applicable to things whereof we have a *Direct* Perception and *Idea*, or an *Immediate Consciousness*. We can find out no *Proper Terms* for distinguishing, and expressing things utterly *Inconceivable* to us by any *Proper Ideas* or *Direct Conceptions*, as all *Spiritual Beings* are: So that we are under an absolute *Necessity* of *Conceiving* them by such Ideas and Notions as are *Already* in the Mind; and of *Expressing* all our *Knowledge* of them in such *Words* and *Language*, as were *Familiar* to us before any
Infe-

Inference at all was made in relation to their Existence.

IF we had as *Clear* and *Distinct* an *Idea* of the Substance or Properties of *Spirit*, as we have of *Bodily* Substance or its Properties; the *Existence* of Spirits would be known to us by their *Ideas*, as the Existence of *Matter* is known; and not by any Reasoning or *Deduction* only from the Existence of things Material: But this is so far from being true, that we have no *Idea* at all of the Substance or Properties of *Spirit*. We can discern one and the same *Bodily* Substance with all our five *Senses*; but we cannot discern a pure Spirit by any one of them, or by all of them together.

BUT why have we as *Clear* and *Distinct* an *Idea* of *Spiritual* Substance, as we have of *Corporeal* Substance? Because we are equally *Ignorant* of *Both*, and can have no *Idea* at all of *Either*; this is a new Method indeed of *Arguing*. But says the celebrated Author of that grand Solæcism, We have equally clear and distinct Ideas of their *Qualities*. Suppose this were true, how doth it prove that we have *Equally clear* and *Distinct* Ideas of their *Substances*; or that we are *Equally ignorant* of them? But this happens to be as false as the other, nay doubly false; for we have not as clear and distinct *Ideas* of the *Operations* of the *Mind*, as we have of the sensible *Qualities* of *Corporeal* Substance.

stance. We have *Immediate, simple, original* Ideas of the Qualities of corporeal Substance, by Impression from outward Objects; but there are *No Ideas* within us of the Operations of the Mind; so that the Operations *Themselves* are discerned, and not any *Ideas* instead of them: And that too no otherwise than by a *Consciousness* of the Mind's operating from the first upon Ideas of *Sensation*; and afterwards upon those *Compound Ideas* and *Complex Notions* which it raises up to itself out of them.

BUT what is yet more absurd, granting that we had *As clear* and *Distinct* Ideas of the Qualities or Operations of our Mind, such as *Thinking, Knowing, Doubting, and Power of Moving*, as of *Corporeal Qualities*; yet this would give us no Idea either of the Qualities or Substance of a *Spirit*: For in *Man* these are all the joint Operations of *Spirit* and *Matter* in essential *Union* and *Conjunction*; which can give us no *Ideas* of the Qualities and Operations of a Substance *Purely immaterial*, and entirely *Independent* of Matter. And what is yet worst of all is, that if mere *Matter* is capable of having the Powers of *Thinking, Willing, Knowing, Doubting*, as the aforesaid Author contends; then *These* Properties can give us no Ideas or distinguishing *Marks* of things which are *Not Matter*; and which must consequently be endued with *Knowledge* without that *Thinking*, which (upon this Supposition of his) must either be a Quality *Essential* to Matter, or else
Change

Change the very Effence of Matter, whenever it is Superinduced.

I SHALL take this Opportunity of remarking here, that I suppose what led the Author abovementioned into this profound Error of a Possibility that *Thinking may be superadded to Matter*; was his not rightly distinguishing between our being capable of *Abstractedly considering the Properties of a Substance*, without considering or regarding at the same time the Substance *Itself*, which is very possible: And the having an *Actual Perception or Idea of any Essential Properties separately and Abstractedly from the Substance itself*, which is impossible; because they cannot in *Their Nature* exist separately from it. We cannot discern, or form an *Actual Idea* of the essential Properties *Without* the Substance; but according to common Sense we are said to discern those Properties *In* the Substance, or a Substance *With* such Properties: This is so evident that a plain Man would laugh at you, if you should tell him that he did neither taste nor feel the *Substance* of the Morsel of *Bread* he was eating; and that for ought he knew he was chewing only a parcel of *Properties, or Qualities*. This absurd Notion, I say, of an *Abstraction* utterly *Impossible* (of which this Author is every where full) led him into an Opinion of the Possibility of an *Actual Separation* of an *Essential Property*, from the *Essence or Substance itself*; and into a Belief that
Thinking

Thinking could become a *Superadded Property* of Matter, without superadding at the same time the spiritual or thinking *Substance*.

It is for want of any *Clear* and *Distinct*, or even *Obscure* and *Confused Idea* of Spirit, that we are forced to conceive it by framing to our selves the best *Complex Notion* we can of an human Mind, and then transferring it by *Analogy* to an unknown *Being*. We do not, as the aforesaid Author describes it, form an *Idea* of Spirit by putting together many *Simple Ideas* of the Operations of our Mind, such as *Thinking*, *Willing*, *Knowing*, and *Power* of beginning *Motion*, and then by joining these in their *First* and *Original* Acceptation, and as differing in *Degrees* of Perfection only, to a Substance of which we have as *Clear* and *Distinct* an *Idea* as we have of *Body*: But we first frame to our selves the best and most perfect *Complex Notion* we have of an human Mind, from a *Consciousness* of its various Operations upon material Objects or their Ideas; and then we *Substitute* this Notion to represent *Analogically* a Being whose *Substance* and *Properties* are of a quite *Different Kind* from ours; and utterly imperceptible and inconceivable, as they are in their *Own Nature*. The very Reason of which proceeding of the Understanding is, because it is *Necessary*; for we can have no *Idea* either of the *Real Properties* or *True Substance* of Angel or Spirit; and if it were not for this way of

Process

Process we could neither *Think* nor *Speak* of them.

FOR this same Reason it is, that when Men *Attempt* to conceive an Angel by any *Simple Idea*, they do it by that of the most *Spiritous* Parts of *Matter*, or more vulgarly by that of a *Flying Boy*, or a *Winged Head*; to which they add the best Conception they have of the Properties of an human Mind: And this they do for want of any *Idea* either of its *Substance*, or of its inconceivable *Manner* of *Knowledge* without any necessary Concurrence of material Organs; which is therefore no more performed by *Thinking*, than it is expressed or communicated by *Speaking*. And accordingly the Language of Revelation often falls in with this more *Vulgar* way of conceiving Angels and Spirits; and speaks of the *Tongue*, and *Voice*, and *Food*, and *Mouth*, and *Face*, and *Hand* of an Angel; and the very *Denomination* itself is taken from the manner of one Man's *Sending* another about Business, and originally denotes a *Messenger*.

C H A P. VIII.

From the Existence of Things material and human, is infer'd the necessary Existence of God.

FROM thus inferring the *Probable* Existence of immaterial Beings in *General*, which we call *Substances* from our gross Idea of *Matter*; the Intellect by a natural Gradation proceeds to infer the *Necessary* Existence of one immaterial *Supreme Being*, the *First Cause* of all things. Because the Mind perceives it to be a flat Contradiction that the Beings which have been *Produced*, taken all together or singly, should produce *Themselves*; or that they should possibly be produc'd or preserv'd as they are, otherwise than by the infinite Power and Wisdom of an *Intelligent Agent*: Which first Cause must be *Without* Beginning; since it is likewise flat Contradiction that he should have made himself.

WITH this plain, and necessary, and obvious Inference it is, that after the utmost Reach of the Understanding in the Knowledge of things *Natural* and merely *Human*, the Mind enters upon a glorious Scene of Action intirely *New*; and upon a very *Different* manner of exerting and exercising all its Operations over again.

Not

Not by employing itself *Here* as it did *Before*, upon any *Direct* and *Immediate Ideas*, such as it had of things *Natural* and *Sensible*; nor upon any *Obscure Glimmering* and *Imperfect Ideas* of things *Supernatural* and *Imperceptible*; or then raising up to itself *Complex Notions* and *Conceptions* from observing its own various ways of *Operating* upon *Such Ideas*; or lastly by making any *Inferences* and *Deductions*, in relation to *Such Notions* and *Conceptions*. No, but by choosing out the *Clearest* and most distinct *Notions* and *Conceptions* we have *Already* formed, *Originally* for the *Operations* and *Perfections* of our own *Mind*; and when they are put together into one complex *Notion* or *Conception*, properly and *Immediately* for the *Mind of Man*; then by *Substituting* that very *Notion* or *Conception* so formed for the *Supreme Being*; and what was a *Direct* and *Immediate* *Conception* before, becomes thus afterwards a *Mediate*, *Indirect*, and *Analogical* *Representation* of that incomprehensible *Being*, for whom we can have no *Direct* *Conception* or *Idea*. Thus it is that, as the simple *Ideas* of *Sensation* only are the whole *Foundation* and first *Materials* of all *Knowledge* merely *Natural* and *Human*; so some of those *Complex Notions* and *Conceptions* raised up from the immediate *Operations* of the *Mind* upon *Them*, do become a *New Foundation*, and *Secondary Set* of *Materials* for the whole *Superstructure* of all *Religion*, as well *Natural* as *Reveal'd*.

THE Method by which the aforementioned Author says we frame a *Complex Idea* of God, is by putting together the *Simple Ideas* we have from *Reflection*, of those *Qualities* and *Powers* which we find it better to *Have* than to be *Without*, such as the *Idea* we have of *Knowledge* (which is perform'd by *Thinking*) together with the *Ideas* of all the other most perfect *Operations* and *Properties* of an human *Intellect* and *Will*; as also the *Ideas* of all the commendable *Affections* of the *Mind*; and then *Enlarging* all these without *Bounds*, in their *Original* *Acceptation*, and in *Degree* only, by adding the *Idea* of *Infinity* to each of them: And likewise by adding *Ideas* even of *Sensation*, such as those of *Existence*, *Duration*, and *Extension*; and *Enlarging* them also to that *Vastness* to which *Infinity* can extend them.

IN which Doctrine, besides the false and groundless Supposition of our having *Ideas* of *Reflection*, as *Simple* and *Original* as those of *Sensation*; and the Absurdity of calling it one *Complex*, instead of one *Compound*ed *Idea* of many simple *Ideas* put together, which is a confused and indistinct way of speaking: And also his supposing us here to have an *Idea* of *Infinity*, which we express by a *Negative* because we have *No* *Idea* of it; to pass these over I say, which ought not to be passed over; there are two fundamental Errors in that Doctrine.

THE first consists in furnishing out this *Idea* of God as he calls it, by *Enlarging* those Operations and Affections of our Mind, in Conjunction with the Ideas of *Sensation* beforementioned, even to *Infinity*: Which is in truth and reality no other than extending and aggravating so many *Infirmities* (even at the best) of our human Nature, and carrying them on to a boundless *Degree*, till they are *Monstrous* beyond all Imagination. The *Best* and most perfect, and indeed the *Only Proper* Conception we have of *Knowledge*, is that which is perform'd by *Thinking* and the various Modes of it; which is the Action of *Matter* as well as *Spirit* operating together in essential *Union*: It is a *Gradual* and *Successive* Operation, and all the Modes of it express their own *Essential Imperfection*; such as *Reasoning*, *Inferring*, *Doubting*, *Deliberating*, *Judging*. So that when we apply to God *Infinite Knowledge*, we ought to be so far from attributing it to him as improved in *Degree* only, that to render it worthy of him, we must necessarily abstract from the whole *Kind*, and *Nature*, and *Manner* of our Knowing; and remove from him all *Thinking* with the various Modes of it, as an essential *Imperfection* of our compounded Humanity. When we apply the Word *Knowledge* to God, it imports an infinite *Inconceivable Perfection*; *Answerable* to our imperfect manner of Knowledge by *Thinking*: And yet when we say *God knows*,

we speak as much *Solid Truth*, as when we say *Man knows*; only with this Difference, that by the *Former* we mean an infinite inconceivable Perfection of the Divinity; by the *Latter* we express the infirm State and Condition of our Humanity. And thus it is for want of *Any Idea* of that divine Perfection, and of any more *Proper Term* to express it, that we use the Words *Knowledge* and *Thinking* in common both for God and Man.

Again, the best Idea or Conception we have of *Power*, is from Strength of *Body*, or a *Mighty Arm*; from a Multitude of Men disciplined for *War*; or the moving our Body by *Willing* it. The best Conception we have of *Goodness*, is that which consists in the *Informing* our *Understandings* in Matters of Duty; rectifying our *Wills*; restraining and regulating our *Passions* and *Affections*; and in Benevolence from one *Man* towards *Another*. The only *Idea* or Conception we have of *Existence*, is of that of *Corporeal Substance*, as of a Pebble or of a Fly; or at best of Matter and Spirit in essential *Union*. Nor can this any way be *Enlarged* or improved, but by enlarging the *Object* which exists to an immense and boundless Size; or by *Multiplying* the Beings of the same Kind which do exist. If it is said, that the Idea of Existence may be enlarged by our Idea of *Duration*, or by the Continuance of that Existence; this itself necessarily implying *Succession*, is another

ther *Imperfection* of the Creature altogether unworthy of God. Our Idea of *Extension*, which we have from *Space* or *Body*; and our *Only* Perception of *Pleasure* and *Happiness*, which we have from a *Consciousness* of the Gratification of our *Appetites*, and *Passions*, and *Desires*, are likewise altogether *Unworthy* of God.

THUS we see what an *Unnatural* hideous Composition is made up for our Notion of *God*, by enlarging or improving even our *Best* Ideas and *Choicest* Conceptions, in *Degree* alone, as far as we can extend them towards *Infinity*; and how it is highly *Injurious* to his Majesty and Excellency to apply any of those Words, with their *Proper* and *Original* Ideas or Conceptions, to his *Incomprehensible* Perfections. This is plainly no other than putting together so many *Infinite Imperfections* of the *Creature*, to make up our complex Notion of the infinitely *Perfect* *Creator*. Nay tho' we could suppose all those preceding Instances to be real *Perfections* in us, and *So far* not unworthy of God; yet the very Addition of *Infinity* to each of them, would intirely alter their *Nature*, and render them Perfections of quite another *Kind*; for nothing that is *Finite*, can be of the same *Kind* with that which is *Infinite*.

THE second Error yet more gross, and more *Pernicious* in its Consequences, consists in his supposing, that by putting together the
Simple

Simple Ideas, we are said to have, of the *Operations* and *Affections* of our own *Mind*; and those *Ideas* of *Sensation* beforementioned, we come by as *Direct* and *Immediate* a Conception, or *Idea* as he calls it, of *God*, as we have of the *Mind* itself; nay by as clear and distinct an *Idea* of his very *Substance*, as we have of the *Substance* of a *Fly* or a *Pebble*. This is in Pursuance of that detestably false Maxim, *That we have no Knowledge beyond our simple Ideas*: But the truth is perfectly the Reverse, for by that means we come by a *Mediate* only and *Indirect Notion* or Conception of *God*; and such as exhibits to us nothing of the *Reality* of his *True Nature*, *Substance*, or *Attributes* as they are *In themselves*; in the Attainment of which Conception, the Intellect proceeds thus. It first frames to itself as clear and distinct a *Complex Notion* as it can of the *Mind* of *Man*, by uniting and combining all its own most perfect *Operations* into one: This *Notion* or *Conception*, already formed, and *Originally* apply'd to *Our selves*, is attributed in the whole, as well as in every part of it, to a *Being* or *Substance* *Incomprehensible*; and then becomes an *Analogical Representation* only, of the *Real*, internal and infinite Perfections of the divine *Nature*; of which we have not the least *Imperfect*, *Obscure*, or glimmering *Perception* or *Idea*.

WE are so far from having any *Direct* and *Immediate Ideas* of the *Existence*, and *Properties* or *Attributes* of *God*; or any *Clear* and *Di-*

strict Idea of his *Substance*, that we have no *Idea* at all of them: For *His* manner of Existence we conceive as well as we can by our *Own*; and we come to the *Knowledge* of it, not by any such immediate *Consciousness* as we have of our own; but by *Consequence* and *Deduction* first, and afterwards by *Revelation*. His *Attributes* we conceive by the *Operations*, and *Properties*, and *Affections* of our *Mind*; and the only *Idea* we can form of his *Immaterial Substance*, is from that of the most spirituous *Corporeal Substance*, tho' these two are directly *Opposite* and incompatible.

THUS we see, as I observed before, that our immediate conscious *Conceptions* of the *Mind*, and all its *Operations*; together with all *Ideas* of *Sensation*; and the *Terms* expressing them, in their *First* and *Proper* Acceptation, must be *Removed* from the divine Nature as so many *Imperfections*, not only of the *Creature*, but of a *Creature* of a very low and *Inferior* Degree: And whenever they are transfer'd to the Divinity, it must be by *Analogy* only. Insomuch that the same *Operations* which being put together in the *Strict* and *Proper* Acceptation of the *Terms* expressing them, make up the complex *Notion* of *Our Mind*; when transfer'd to the divine Nature, do denote so many infinite *Unknown Perfections*; and are the very *Ingredients* which make up our *Complex Notion* of *God*. Now because
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the Intellect so *Naturally* and insensibly falls into this way of conceiving him, we may reasonably from thence conclude, that there must be such a secret Parity of Reason, and *Correspondent Analogy* between the Operations of our Mind, and the infinite Perfections of God; that it renders all our Conceptions and *Moral Reasonings* concerning him, as *Solid* and *True*, as if they did *Directly* and *Immediately* exhibit to us the *Reality* of his internal Nature.

THUS it is that the Intellect infers and concludes that this supreme Being, whom it calls by the Name *God*, the first Cause of all things, must have all *Absolute* and *Consummate* Perfections in himself; but such as are altogether *Incomprehensible*, and infinitely beyond any Conception of ours: Which it therefore describes mostly by *Negative Terms*; and those of them which are express'd in *Positive Terms*, being no other than the natural Perfections of the *Creature*, it concludes must be *Imperfections* when attributed in their *Literal* and *Proper* Acceptation to him who is altogether *Supernatural*, and the *Creator* of them all. So that none of those Perfections, even the *Greatest* of an human Mind, can be spoken of him, so as to express his infinitely perfect *Nature* and *Attributes*: Nor indeed any otherwise than as they are transfer'd to him by way of *Representation* only, and *Analogy*; and as they denote and *Symbolize* some real *Correspondent*

Perfections of the Divinity, whereof ours are but so many distant, imperfect, and transient Images.

As God is really and intirely of another *Kind*, in *Essence* and *Substance*, from all his Creatures; so likewise the Intellect concludes that his manner of *Existence*, together with his *Attributes*, must be not only different in *Degree* of Perfection, but necessarily of quite another *Kind* from those of the most glorious Beings of the Creation; and much more from those of our human Nature, who are perhaps in the lowest Rank of intelligent Agents. But since there can be no *Perfection* in the Creature, any otherwise than as it bears *Some* Resemblance or Similitude of him, who is the Fountain of it all; then all *Intelligent* Creatures especially must be more or less perfect, as they bear a greater or less Semblance and *Analogy* with his infinite incomprehensible Perfections: And consequently all their Notions and *Conceptions* of the Divine Being must be more or less sublime, exalted, and exact; in Proportion to that Resemblance which their *Own* essential Perfections bear to his, who is the *Standard* of all Perfection.

C H A P. IX.

From the Existence of God, and the several Relations he bears to Mankind, the speculative Knowledge of natural Religion is infer'd.

FROM thus inferring the necessary Existence, and infinite Perfection of God, as he is *Absolutely* in himself; the Intellect naturally proceeds to the more particular Consideration of the several *Relations* he bears to us, and we to him: And as we think and speak of all his essential Perfections when more *Absolutely* consider'd, by Correspondence and *Analogy* with those Perfections, which are natural or acquired in *Our selves*; so we conceive all those *Relations* likewise under the Semblance and *Analogy* of such as we bear to *One another*.

FIRST we conceive him as our *Maker*; and because we have no *Idea* of producing a thing into Being no part of which existed before; therefore we conceive it by that of a *Man's* making a Statue, or any other Work of Art: And to this *Inconceivable* Operation of infinite Power we affix the peculiar Name *Creation*, to distinguish it from the *Literal* Sence of the Word *Making*, which is forming any Work of Art out of *Pre-existent* Materials, of which we
have

have a clear and distinct *Idea*. It is in this *General* Sence only that God was stiled *Father*, both by Jews and Heathen.

AGAIN we conceive him as our *Governor*. In which Conception both the *Idea* and the *Word* by which it is expressed, are borrowed from those of an earthly Monarch: As our Notion of the *Manner* of his governing the *Universe* is, from the Conceptions we have formed to our selves of the best *Human Polity*, and the manner of ruling a *Temporal* Kingdom, of which we have a clear and distinct Conception; but how God governs the Universe we know not. His *Providence* is originally conceived, from the previous Notion we have of that commendable Care, and Forecast, and Contrivance we observe among *Men* for providing all things convenient, and good, and necessary for the *Publick*. Thus again we conceive God as our *Defender*, and call him so, from the Notion we have first formed of one *Man's* defending another from any Assault or impending Danger, by his *Wisdom*, or *Strength* of Body, or military Force. We stile and conceive Him our *Deliverer* from the secret Malice of evil Men, and the invisible Power of the Spirits of *Darkness*; from that *Visible* Help, and Assistance, and Kindness whereby one *Man* rescues another out of the Hands of his inveterate Enemy. And we conceive him the invisible *Disposer* of all things, from the *Visible* Distribution of *Worldly* Happiness.

Happineſs, or Riches, and Honours, and Preferments in the State. So likewise it is by the ſame *Analogy* that he is ſtil'd our *King* and *Lord*, from that Conception we have in the Mind of a *Temporal Prince*, ſurrounded with all the Inſigns of Power, and Majeſty, and royal Grandeur.

THE laſt Relation of the Supreme Deity to Mankind I ſhall mention is, that of our *Judge*. This Term, together with the Notion annexed to it, is taken originally from that we have of a Man's ſitting upon a Bench for the Tryal of Criminals, and pronouncing an *Impartial* Sentence of Abſolution or Condemnation according to the Forms in our Courts of Judicature: Or from a juſt *Prince's* Examination and Inquiry into the Inclinations and Behaviour of his Subjects, and his *Equal* Diſtribution of *Rewards* and *Puniſhments* according to their Merits or Demerits.

FROM this laſt mentioned Relation of the Supreme Cauſe to us, as his Creatures endued with that *Freedom of Will*, and Liberty of Acting in every inſtance of Duty, this way or directly the contrary, and that *Power of Diſobeying* which we experience in our ſelves; the Intellect infers the Neceſſity of a future State of *Rewards* and *Puniſhments* in another World. This it doth by a plain and natural Conſequence from the unequal Diſtribution of Providence

vidence so visible in *This* Life; even to that Degree that the most immoral Men are often the most Prosperous; perhaps that they may have all the Reward of a partial Obedience, and of a *Mix'd* and *Imperfect* Virtue here: And that the strictest Observers of the Light of Nature are Sufferers by it in their Fortune especially, and too often in Reputation and Character; that they may have a more full Compensation and Reward of a *Sincere* Virtue and Obedience hereafter. Nay and from observing that temporal *Prosperity* hath an Aptness and *Tendency* to make Men Transgressors; and that *Adversity* on the contrary is apt to make corrupt and wicked Men reflect and *Reform*; which cannot be supposed of any true and *Genuine* Rewards and Punishments for Virtue or Vice from the Supreme Being.

FROM the Consideration of those several Relations of *God* to *Mankind*, naturally follow the several mutual and correspondent Relations of *Us* towards *Him*; as being his peculiar *Property*, and *Creatures*, and *Subjects*, and *Children*, in the same wide and extensive Acceptation of that Term, in which God is stiled *Father* by the Light of *Nature* only. Hence again immediately arise all the Duties of Natural or Moral Religion; for a Foundation of which we are to possess our Minds with the highest Opinion, and Veneration, and Love of God we are capable of doing from the Operations

tions of our own Minds, and from all the Perfections in the visible Part of the Creation. We are to conceive him as a Being altogether so *Incomprehensible*, that we come by the Knowledge of his very *Existence* by Deduction only and Consequence; and not from any *Direct* Conception or Idea we can have of his real Nature itself; and are therefore obliged, for want of better, to think and speak of him in the most exalted Conceptions and Expressions, whereby we think and speak of our selves, or of the most glorious Objects in Nature. As we necessarily infer in *General* that he must have all consummate and infinite Perfection; and yet find we can have no direct Conception or Idea of any *Particular* Perfections as they subsist in his *Real Nature*; so we necessarily ascribe to him all the particular Perfections of our own rational Nature: These we call his Attributes, because they are only *Attributed* to him; that is transfer'd from *Man* to *God*, and from *Earth* to *Heaven*; and do by Semblance and *Analogy* only represent and express the inconceivable, but *Real* however, and *Correspondent* Perfections of the Divinity.

HERE it is worth while to stop a little, and observe how great an Ingredient *Faith* is, even in a merely *Moral* Religion; I mean that Faith which necessarily includes an Assent of the Mind to the *Truth* and *Reality* of things utterly *Incomprehensible*, and of the Nature whereof

whereof we can have no Conception or Idea, otherwise than by Semblance and *Analogy* with the things of this World; whether we come to the Knowledge of their *Existence* by Reason or Revelation. It is of this *Faith* the Apostle says, that without it *It is impossible to please God*; and he instances in a Point of *Natural Religion*, *For he that cometh to God must believe that he is; and that he is a Rewarder of them that diligently seek him.* Which Character of a Rewarder is founded upon his Power, and Wisdom, and Goodness; and upon the rest of his Divine Attributes that are *Themselves* all Objects of *Faith* according to the Apostle's Definition of it, *Faith is the Substance of things hoped for*: Which Substance is in this Life represented in Types and Images; so that we Hope for things in another World whereof we have here no *Direct* Perception or Idea. *The Evidence of things not seen*, that is either by the *Direct* Eye of Body or Mind; but *Clearly* and *Distinctly* conceived and understood in their Types and *Representatives*: In which we have a full Proof and Evidence of the true Substance and *Real Existence* of the *Antitypes*, tho', as they are in themselves, they be now utterly inconceivable. Thus the Sum and Import of this Definition of the Apostle's is, that the things of another World are now the *Immediate* Objects of our *Knowledge* and *Faith*, only in their Types and Representatives; and the *Mediate* Objects of *Both*, as to their *True Nature* and *Substance* and

Reality. So far is *Faith* from being confined to the *Mysteries* of the *Gospel*, that it was of the very *Essence* of Religion from the Days of *Abel*; and the most noble Acts of Faith were exerted by *Him*, and by *Enoch*, and *Noah*, and *Abraham*, and the succeeding Patriarchs, and *Moses*, before any of the inspired Writings appeared in the World.

C H A P. X.

The Practical Duties of Natural Religion, infer'd from that Speculative Knowledge.

FROM Matters of *Faith*, the Intellect proceeds to infer all those *Practical Duties* of Natural Religion founded on the inconceivable *Perfections* of the Divine Nature, and the several *Relations* it bears to Mankind; all which require from us suitable Returns of *Fear* and *Love*, of *Honour* and *Gratitude*; and of *Obedience* to all the Dictates of *Right Reason*: Which are the *Laws* of Nature, that is of *God* who hath endued us with that *Reason*, and with *Freedom of Will*, and Power for the Observance of those *Laws*. These *Laws* of Nature are unavoidably divided first, into Religious *Worship* both of Body and Mind to be paid to *God alone*, as to the only Object of Worship among *Invisible Beings*. Secondly, into a becoming and equitable

table Treatment of our *Fellow Creatures*, in all Instances of Behaviour ; which Branch of Duty, from the manifold Corruption and Obscurity in which it was involved under uninlightned Reason among Jews and Heathens, is now reduced with Clearness and Certainty to one universal Rule of Action, *Whatsoever ye would that Men should do unto you, do ye also unto them*: So that upon an imaginary Change of Condition and Circumstances with any other Person, it is almost impossible to err in Judgment unless thro' *Perverseness* and Partiality. And lastly into the several Duties owing to *Our selves*, with regard to our *Private* Happiness and Perfection ; the Sum of which consists in the Restraining our *Appetites*, and the Regulation of our *Passions* according to *Reason*.

THE Intellect having, in the Series and Order before described, attain'd at length to a commendable Knowledge of the Existence of God, and of his *Attributes* ; and of the several *Relations* which he bears to Mankind ; which are the Foundations of *Faith* in him, and of *Divine Worship* ; together with that of all other *Practical* Duties in Religion merely *Moral*, has gone the whole length of its Chain, and cannot by its own *Natural* Powers take one Step farther. Here then we are arrived at the *Utmost* Limits of human Understanding, set out by God and Nature ; such as are utterly *Impassable*, and never to be surmounted by the
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utmost Efforts, and highest Flights of *Unlightened* Sense and Reason.

ACCORDINGLY here it is, that all the Opposers of *Revelation* set up their *Standard*; where they labour with all their Force and Artifice, to guard and defend these *Frontiers* of theirs; by hindering all *Attempts* of the Mind to obtain any Degree of *Supernatural* Knowledge, which might be *Conveyed* from *Heaven* over those scanty Bounds, to the Side of Nature. They will not suppose any Knowledge necessary to Religion, beyond the *Immediate* Reach of those Faculties interwoven with our Frame; or which cannot be attained by the same *Unassisted* and uninterrupted Method of Proceeding, and continued Chain of Consequences, by which the Mind of Man attains to any *Other* kind of Knowledge merely *Temporal* and Human. Their Persuasion is, that neither the *Mind* nor *Conscience* has any thing to do with things, whereof Men, without any immediate Light from *Heaven*, cannot form to themselves some *Direct Idea* or *Conception*: Such reveal'd Truths they call a *Knowledge* without any Kind of *Ideas*; and a *Faith* without *Knowledge*; both which they esteem *Unreasonable* in God to require, and altogether *Impracticable* and unnecessary in respect of *Man*.

THIS would have been a very just way of Arguing, if Man had continued in that Frame

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and Temper of Body and Mind wherein he was first made: But we are now, not as the Hypothesis of those Men most absurdly suppose; in an original *Healthy* State of Nature; but in one which is new and superinduc'd, and altogether *Preternatural*. We find by sad Experience that we labour under a broken and crazy Constitution, with great Dimness of Sight in our *Understanding*; Crookedness in our *Will*; Distortion in all the *Passions* and *Affections* of the inferior Soul; together with Corruption and Pollution in all the *Appetites* of the Body. In this Condition our mere Moralists would have the *Purblind* sickly Mind of Man judge for itself; and work out a *Cure* intirely upon the Strength of its *Own* Judgment, without the least *Advice* or Help from *Heaven*.

THEIR fatal Error is, that they insist wholly on the Light of *Nature* alone, in this *Unnatural* State of Mind; and will choose to see with no other than this obscure, uncertain, expiring Light; which was so near being *Extinguish'd*, that it could never have recover'd without being *Kindled* anew from *Above*. So that all their Boasts of *Natural* Religion only, exclusive of *Revelation*, is but glorying in their *Shame*: And vainly magnifying that Weakness of the Understanding, by which it is in the very Condition of the Man in the Gospel, *Who saw Men as Trees walking* when his Eyes were but half open'd; and which render'd it utterly un-
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able of itself to contribute any thing to its own Cure ; and therefore necessarily required Discipline, and Regimen, and a Physician of Souls. We were so far from being able of *Our selves* to form any true Judgment upon the sufficient Means and Method of our *Recovery*, by the Light of Nature ; that it could not have helped us even to any account of the true Cause of our *Distemper* ; and of that fatal Step by which we were plunged into this deplorable State of Blindness and Corruption : Which all Men have ever bewail'd, but could never account for without Revelation ; from whence alone we learn that it was not our *Original Frame*, as we first came out of the Hands of God. Here therefore we are to fix our Foot, for evincing the absolute *Necessity* of some immediate express *Revelation* from Heaven ; and must lay it down as a certain Truth, in Opposition to what is *Suppos'd* and *Insinuated* by the Magnifiers of *Mere Reason*. That Mankind, in its *Present State* of Degeneracy, is to be consider'd ; not in Possession of the Divine Laws *Fair* and *Legible*, as they were originally written on the *Tables* of our *Heart* by the *Finger* of God ; and still remaining *Whole* and *Intire* : But as they are *Broken* to Pieces, and *Shatter'd* ; like those lively *Emblems* of them which *Moses*, fill'd with just Indignation, dashed against the Stones. So that the whole Sum of all our Knowledge in Religion merely *Natural*, is nothing more *Now*, than the *Poor Remains* of the *First Trans-*
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script; and only some *Few, Imperfect, and Uncertain* Hints recover'd by the laborious *Gathering up, and Piecing of the Fragments.*

C H A P. XI.

The Necessity, and Manner of Revelation.

HERE we are come at length to the *Utmost Advancement* of human Understanding, and the highest *Elevation* of the Mind of Man by *Divine Revelation*; whereby it is raised above itself, and above all things in this World, to take a *Clear and Delightful* Prospect of another; whereof it had but a very *Obscure* uncertain View before. This opens to the Mind, all at once, a *New* and immense Scope, and spacious Scene of solid and substantial Knowledge: From which all the *Adversaries of Reveald Religion* unhappily preclude themselves, as from a kind of *Utopia* or *Fairy Land*, wherein all is mere *Dream* and *Vision*; where Men must leave their *Reason* behind them at their first Entrance; and give a Loose to the groundless and extravagant Amusements of a warm *Imagination*. In this they are so fix'd and positive, that they ever insinuate the Term REVELATION to import nothing more than *Ignorance* and *Superstition*. But their not discerning the absolute *Necessity* of Revelation, is a sad Effect and Consequence of that *Blindness* of their Understanding, which it was intended

to *Heal* and inlighten: And Men are never in a more *Deplorable* Condition, than when they remain altogether *Insensible* in a *Mortal* Distemper; and cannot be persuaded they stand in need of any *Cure* or *Remedy*.

THAT the native Powers and Faculties of the whole Man were all out of Order and miserably broken and corrupted, the wisest of the *Heathens* were thoroughly sensible, and sadly lamented: And that all this proceeded from a *Voluntary* Act of his own, and not from any *Fatal* *Necessity*, or *Positive* *Decree* and immediate Interposition of Almighty Power, we are informed by Scripture. Now, after Man had sunk into such a Condition of Infirmity and Corruption, as to be utterly unable to extricate himself; or to make any *Effectual* Attempt towards the Recovery of his original Frame and Temper of true *Wisdom* and *Innocence*: That unnatural Change and Degeneracy must necessarily have either always *Continued*, and have been unavoidably *Increased* by Custom and Habit thro' every Generation; or there must have been some Help or Remedy from *Without*. There could be no Alteration for the better of this daily declining State, and languishing Condition of the Soul, from *Within*; *Nature* had no *Strength* left to *Work* off the Distemper, which proceeded from a mortal and deadly *Poison*, greedily swallowed by our first Parents thro' a fatal Disobedience and Inadvertency;

advertency; being treacherously handed out to them for the highest *Cordial*, by the common Enemy of their whole Race. The *Antidote* or *Remedy* was past all *Human Art* or *Prescription*; and that it could be administered by *Infinite Wisdom* alone is plain, since the *Operation* must have been according to the *Nature* and *Disposition* of a *Free Agent*: The *Healing*, as well as the *Corruption* must have been intirely *Voluntary*; and the *Means* of our *Recovery* must have been altogether adapted to that perfect *Freedom of Will* with which we were created, and without which we could not be either truly *Virtuous* or *Holy*; and consequently without our *Own* voluntary *Concurrence*, we could never be *Restor'd* in any *Degree* to our primitive *Frame* and *Constitution*.

SINCE therefore the *Freedom* of our *Will* was to be continued whole and *Inviolable*, thro' all the *Dispensations* of *God* towards *Mankind* for our *Recovery*; there was no reasonable or *Conceivable* *Way* of effecting this, but by *Application* of proper *Help* and *Assistance* to the *Natural Powers* and *Faculties* of the *Mind*: And particularly to the *Understanding*, before there could be any room for the secret *Operation* of the *Spirit of God* upon that of *Man*, for influencing the *Will*. This was to be performed, not by any *Sudden* actual *Illumination* of it *All at once*; as *Blindness* is cur'd in the *Body*, when it is the immediate *Result* of *Almighty*

mighty Power (for we might as well suppose God, after the Fall, to have first reduced Man to *Nothing*, and then to have made him over again a *New Creature* in a *Literal* Sence) But by *Information* or *Revelation* from *Without*, of such *Instances* of *Knowledge* as were necessary to enable us to become *New Creatures* in a truly *Evangelical* Sence; and which it was impossible for us to attain by any *Inward* Light or Strength of Reason. And accordingly this Divine Information was begun in the first Promise of the *Seed of the Woman* which was to *Break the Serpent's Head*; and this was continually *Enlarged* and clear'd up farther in succeeding Ages, by *New Revelations*, as the *Gradual* Corruption and Exigencies of Mankind requir'd.

THUS our Understanding is assisted, and enlightned with the Knowledge of things *Supernatural* and *Spiritual*; after the same Manner it is with that of things *Temporal* and *Human*. The Knowledge and Experience of *Other Men* convey'd to us by *Information*, makes up the greatest Part of our *Secular* Knowledge; which we do not take up *Implicitly*, but render it properly *Our own* by the Exercise of our *Reason*, in judging and determining upon the *Credibility* of every thing we give our Assent to upon the Testimony of others. And we have the same *Full* and *Free* Use of our *Reason*, in judging and determining concerning the *Credibility* of every thing which comes to us by *Di-*

vine Information; which goes by the Name of *Revelation*, to distinguish it from that which is *Human*. So that nothing can be more groundless and absurd, than the general and firm Persuasion of all our modern *Infidels* and *Freethinkers*; That no *Information* hath or can come to us from *God*, as well as from *Man*; and that such as we hold to come from *Him*, requires a blind and *Implicit* Assent of the Mind, without a thorough Examination and Conviction of *Reason*.

As it is thus evident that the Understanding may be, and is enlightened by *External Information* in Matters of Religion; so it appears to the plainest Reason, that all such *Informations* or *Revelations* must be convey'd in the *Language* of *Men*, who are made the *Instruments* of them all; and by the *Mediation* and *Substitution* of such natural and *Human Ideas* and *Conceptions*, for the expressing of which the Words and Terms of that Language were *Originally* accommodated. It is not reasonable to imagine that this should be performed by giving us any Faculties intirely *New*; or by any total *Alteration* of those we *Already* have; for this would be a kind of *Second Creation*, and not any *Information* or *Revelation*. And it is as unreasonable to think, that this should be performed by exhibiting *Internally* to the Mind of Man any *Obscure*, or *Faint*, or *Glimmering Ideas* of things *Supernatural*, as they are in
themselves;

themselves ; for we are by Nature as unqualified for any, even the least Degree of *Such* a Perception of them, as we are for *Clear* and *Distinct* Ideas of that *Real Essence* : Besides that upon *Such* a Supposition, all that *Knowledge* and *Faith* which is founded on *Revelation*, must of Necessity be *Equally confused*, and *Dubious*, and *Obscure*.

No, *Divine* Information gives us no *New* Faculties of Perception, but is adapted to those we *Already have* ; nor doth it exhibit to the *Immediate* View of the Intellect *Any*, the *Least glimmering* Idea of things purely spiritual, intirely abstracted from all *Sensation* or any Dependence upon it : But it is altogether performed by the *Intervention* and Use of those Ideas which are *Already* in the Mind ; first conveyed to the Imagination from the Impression of external Objects upon the Organs of *Sensation* ; then variously *Alter'd* and diversify'd by the Intellect ; and afterwards by its Operations of *Judgment* and *Illation*, wrought up into an endless Variety of *Complex Notions* and *Conceptions* ; which takes in the whole Compass of our merely temporal and *Secular* Knowledge. Now, all this is transfer'd from *Earth* to *Heaven*, by way of *Semblance* and *Analogy* : So that the *Ideas* simple and compound ; the *Complex Notions* and *Conceptions* ; the *Thoughts* and *Reasonings* ; the *Sentiments* and *Apprehensions* ; the *Imaginations*, and *Passions*, and *Affections* of an *Human Mind* ; together with the *Language* and
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Terms by which we express them, become *Subservient* to all the real Ends and Purposes of *Revelation*. The *Terms* together with the *Conceptions* apply'd to things *Supernatural* and *Spiritual*, are the *Same* which are in common Use for things *Temporal* and *Human*; but the *Application* is *New* and *Holy*; they are only consecrated to a *Divine Use* and Signification: They are so far sanctified and to be revered as they are thus appropriated to *Religion*; to the *Representation* of the intrinsic Nature and Attributes of *God*; and to the glorious, and *Otherwise* ineffable *Mysteries* of the Gospel.

THIS Operation of *Substituting* those Ideas and complex Notions which are *Natural* and *Familiar* to us, for the Representation of things *Supernatural* and in themselves *Incomprehensible* (which we fall into so insensibly, that we do not easily distinguish between the *Literal*, and *Analogical* Acceptation of those Terms by which we express them) is the highest and most valuable Privilege of the Intellect. It is this which gives it full Scope for the Contemplation of heavenly Objects; which extends its Dimensions; and so dilates all the Powers and Faculties of the Mind, that it takes in the immense Creation with all its glorious Inhabitants; and even *God* himself, and all his *Attributes*. By this it comes to a solid and *Real Knowledge* of things, whereof it can have no *Direct Conception* or *Idea*; and is enabled to judge and deter-

determine, to discuss and argue, to make sure and certain Deductions and Conclusions; and form to itself Axioms, and Rules, and Precepts concerning things far removed out of the *Immediate* Reach of all its natural Capacities; and by this they become the Objects of our Fear and Love, Faith and Hope, and of all the Passions and Affections of a human Soul. In short this is the very way by which all *Inter-course* is kept up between *God* and *Man*; and whereby he lets himself *Down* to our present Condition of Infirmary, in all his Revelations.

THUS we contemplate things *Supernatural* and *Spiritual*, not by looking directly *Upward* for any *Immediate View* of them; but as we behold the heavenly Bodies, by casting our Eyes *Downward* to the *Water*. Which tho' it exhibits to us nothing of the *Real Nature* and *True Substance* of the Firmament, with all its Furniture of radiant and delightful Objects; yet affords us such a *Goodly Appearance* and *Lively Representation* of them, that a Person (supposed never to have seen those celestial Luminaries *Themselves*; but convinced that there *May* be a true *Similitude*, and *Proportion*, and *Correspondency* between the *Resemblances* and the *Reality*) would have Notions and Conceptions of the things unseen, not only *Just* and *True*: But so *Clear* likewise and *Distinct*, that he would from thence infer their *Necessary Existence*; admire their Splendor, and Beauty, and Use; and

and reason upon them, to all *Moral* Intent and Purposes, with as much solid *Truth* and *Reality* as he could upon those things whereof he had either *Direct Ideas*, or an *Immediate Consciousness*; and nothing would be more ridiculous in him, than to draw any *Exact Parallel* between the *Real Nature* and essential *Properties* of the *Types* and *Antitypes*.

THO' this kind of Knowledge is by *Semblance* only and *Analogy*, yet we have a firm Dependence upon the *Wisdom* and *Veracity* of God (who formed us to his own *Image* and *Likeness*) for such a just *Resemblance*, and *Proportion*, and *Correspondency* between those *Types* which are natural, and the supernatural *Antitypes*, as renders that Knowledge *Solid* and *Real*; the *Faith* that is built upon it, *Certain* and *Firm*; and our *Hope* well grounded and *Sure*. And then only we are in danger of running into Error and Delusion, and may be *Fataly* deceived, when we either turn it into mere *Metaphor* and *Allusion* only; or when we *Strain* that *Analogy*, by which we conceive things spiritual, to an *Undue* and *Literal* Comparison with things natural and human, and in such Instances as never were *Intended* by the *Wisdom* of God; or lastly, when we begin to imagine, that we have in any degree a *Direct* or *Immediate* Perception of things *Supernatural*.

THE Mind of Man, while it keeps within its own proper *Sphere*, acts with Freedom and Security; but when it strives to exert itself beyond its *Native* Powers and Faculties, then it sinks into Weakness and Infirmary; and is ever liable to endless Mistake and Error. It hath no *Direct* Perception, or *Immediate* Consciousness beyond things sensible and human. So that in all its noblest Efforts and most lofty *Flights*, it must ever have a steady *Eye* to the *Earth* from whence it took its Rise; and always consider that it mounts upward with *Borrowed* Wings: For when once it presumes upon their being of its own *Natural* growth, and attempts a *Direct* Flight to the heavenly Regions; then it falls *Headlong* to the Ground, where it lies *Groveling* in Superstition, or Infidelity.

F I N I S.

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U I W I S

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